THE MONARCHY OF THE SOLIPSES;

TRANSLATED FROM THE ORIGINAL LATIN
OF
MELCHIOR INCHOFER;

OF THE COMPANY OF JESUS;
WITH
THE REMARKS;

AND VARIOUS IMPORTANT PIECES
ON THE SAME TOPIC.

A AMSTERDAM,
CHEZ HERMAN UYTWERF, LIBRARIAN.

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M. DCC. LIV.

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PREFACE

I*ntereft Reipublicae cognofei malos.* It is in the interest of the Republic the evil ones are known. This is a maxim, of which everyone recognizes the truth; & even the *P. Tellier* was not able to prevent himself to approve in the defense of the new Christians. The Church is the most perfect Republic to be on earth, since she has for leader the author of all perfection. This is the reason why the knowledge of the evil ones is more important than everywhere else: & it is so much more necessary to make them known, (that their) vices can have more unfortunate leaks.

There is a long time we accuse the Jesuits to be of this number; & we have brought so many proofs of the corruption that introduced in their Society, they are almost the only ones who don't want to admit it. They have their eyes closed to the light of the truth. They treat all of what is said against them, of lie, of slanders, of imposture; & they imagine themselves to be well justified, when they vomited a torrent of insults against their accu-

sers. Is this the way we defend ourselves, when we have the truth for us?

If something was able to make them return from their blindness; it would be the book, of which I do the translation. This is not the work of some enemy of the Company: This is not or vengeance, or resentment, or the jealousy which produced it: This are the uninterested reflections of a Jesuit, named *Melchior Inchofer*, who moans on the disorders of which he is witnessing. To whom we can rely on, if we reject the testimony of this Father, which is known to be a virtuous and sincere man? No special interest could force him to write against the Society. His virtue & his science had put him in good reputation among the Jesuits. He had filled the most considerable charges & if ever he had some discontent subject, which has been often to explain with liberty on the disorders of the Company.

Melchior Inchofer was born in *Vienna* in Austria, the year 1584. He came to *Rome* to study the Jurisprudence, and did a lot of progress in a short period of time. The Jesuits having known the talents of this young man, undertook to attract him in their Company. They finally won him & he entered the year

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1607. He taught a long time at the *Messine* the Philosophy, the Mathematics & Theology. He came back *to Rome*, where he passed several years & he died in *Milan* September 28, 1648. He composed several books, of which the titles are located in the library of the Writers of the Society. He is also the author of a treaty against the Jesuits, entitled the *Monarchy of the Solipses*, in which he takes the name of *Lucius Cornelius Europoeus.*

Here is about what we would know us of this excellent man, if Mr. *Bourgeois*, Canon of *Verdun*, the representative to Rome by the Bishops of France, to prevent the intrigues of the Jesuits had the book condemned of the *frequents communion* of Mr. *Arnauld* & who developed a narrow friendship with him, who had not left us a natural portrait in the relation he did of his travel. Nobody will be upset to find here what he has to say.

"I must not forget to join in
"this place with these Prelates & to these illustrious
"Religious of the Order of S. Dominique,
"an excellent Religious of the Company
"of the Jesuits. This is the Father *Merchior*
"Inchofer. I do not undertake the praise
"of this great man here, which would be a task
"above my strength & outside
"my purpose; but I have for him

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“too high obligations, to bury
“completely in the silence & my
“recognition & his merit. He passed
“in *Rome* for the more Scholar of his
“Order & it is him who enriched the Church
“history in two volumes in folio,
“which has for title, *Historia*
“Ecclesiastica Hungarica, very estimated of all
“the doctors, besides several other works,
“of which carry his name,
“the others do not carry it, for
“good reasons. His memory was phenomenal,
“his reading almost infinite,
“his judgment clear & penetrating. But all
“these excellent qualities, which meet rarely
“together, were elevated by a love of the truth so
“pure, uninterested, so strong & so sincere,
“that no interest of the Order, no fortune
“consideration, no respect for
“the famous, no fear to displease them,
“nor to fall in their disgrace, never
“was able to prevent him to render to the
“truth the testimony which his conscience
“obliged of him to return to.

“This spirit of integrity & this sincerity
“of this Father, which only made him
“few friends & a lot of enemies in
“his Order, which made a very big
“number of friends in the outside & more
“than elsewhere in the high College of the Cardi-

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“nals. To what I would not want to deny,
“the frankness & all charming softness in the
“conversation also a little contributed. None of the
“former truths concerning the Grace, the Penitence
“& the Church discipline which
“we renewed & reestablished in this
“century, were not new for him, when
“they appeared in public; & I received of his friends,
“he had in the heart & in the spirit
“the book of the *frequents Communion*,
“a long time before it appeared; several
“years ago he deplored with groan
“in the front of them, the horrible abuse
“which was done in Rome & elsewhere, of the
“sacrament of Penitence & next of
“the more august & the more divine of our
“Mysteries, by the ignorance of the
“truths & of the Antiquity & and the joy
“was perfect, when he learned a Doctor of
“Sorbonne had collected in a book
“the whole doctrine of the Councils & of the
“Church Fathers touching the legitimate
“administration of this Sacrament; he
“condemned strongly the abuses of today,
“& this Book, besides the support of his
“doctrine & of an uncommon eloquence,
“had furthermore the approval of a very big number
“of archbishops, bishops & doctors of Sorbonne.

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“This is from the same mouth from which I
heard the praise he did of this Book
& I did to the occasions, he
supported strongly the doctrine & recommends
the practice. His feelings touching
the Grace & the Predestination
were the same of Holy
Augustine & of Holy Thomas: his Moral, the one
of the Church Fathers: his study, the tradition:
his task, the reading: his end, the
truth he knew, loved & defended
in all occasion with a liberty
& a truly Christian
“generosity.

“As I knew it was the Holy
Office & I have seen nevertheless
no one had given him anything in
all the matters of which I had knowledge
& I looked at them as the
most important which were treated
since a long time, I was not able to
prevent to testify him my astonishment.
I implored him to tell me why he
“was not named between the censors
of the first Bull against *Jansenius*,
under the *Urban Pope VIII*, just before
his death: Why at last, in the censorship
he had just done, as we
saw it, against the Association of
Holy Paul at Holy Peter & in
this examination that was done of
Mr. Arnauld’s book,

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“he did not had any
“part of it again. To all he replied to me
“frankly, as his way to be, he
“sometimes had part in the books which were
“read in the *Inquisition*, to examine
“them; that he never had anything
“in those which certain persons had
“undertaken to be censored. On these saying
“he told me several things which were better to
“eliminate.

“But to explain more in
“particular on my inquiries, he added
“the reasons he had no part in the two censorships
“I had marked for him, no more than
“in the examination which was done of Mr. *Arnold’s*
“book, was the Society
“did his big business of the pursuit
“of these censorships, she had had enough
“credit to prevent to name him as
“a censor, which decision she
“did not dispose. It was in this occasion
“I learn from him some of
“the disorders of his Company, which he
“made me realize not to be small, nor easy
“to be healed; but he told me these things with
“feelings of so palpable pains & so
“Christians, that he persuaded me he truly
“liked his Company; these complaints proceeded
“only of his charity; he did not do *“odio nocen-*

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"di, fed dilectione fanandi & if his
"words seemed to injure charity, they were
"from his injuries, of which it is said
"in the *Proverbs*, the injuries who
"does the one who likes, are more better than
"the misleading kiss of the one who hates.

"The reputation of the sincerity & his
"love for the truth was so
"established in the spirit of all his friends,
"whether he praised, which his goodness
"carried him naturally, whether he
"criticized, to which the truth forced him
"sometimes, no one could doubt nor the
"truth of his words, nor purity
"& simplicity of his intentions. It is
"coming present to me under the pen a
"considerable proof, will maybe not be
"useless to report. The death of the Father
"*Mutio Vitelleschi*, General of the Jesuits,
"arrived in the beginning of year
"1645, having forced the Society to assemble
"in *Rome* for the election of his
"successor, the enthusiasm of this good Father for
"the reform of his Order made him believe
"this occasion would be favorable
"for his plan & to achieve it, knowing
"all which would come from him
"would not be heard at all in this
"Assembly, the mean he took to hide
"himself, was to do a confidence to the
"Pope, which he had an access. He

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“proposed him his plan; & having him
“to see justice & the necessity of reforms
“of this Order, of which the decadence would be
“disadvantageous to the Holy Siege, he put in
“his hands a considerable memoir
“of the main abuses, the spirit of the
“century, the obsession of the famous & the desire
“to please them all, insensitively
“have introduced in this Order. He noticed 29 of
“them, which made in his
“Memoir as much items for a
“necessary reformation. The pope having
“judged favorably the plan of this Father
“& justice of his Memoir, judged
“relevant to send him on his behalf to this
“assembly, making him say it was not his
“intention to oblige them to these
“articles of reform, but having
“been put between the hands by a man
“scholar of his knowledge,
“cherishing dearly the Order & very well instructed
“of the true spirit of their institute, he thought it
“would be good to make them aware of them,
“& to urge them to examine them,
“& to weigh with reflexion, to have then much
“consideration & in to form for the future,
“such conclusions which they would find
“appropriate for the greatest glory of
“God & the greatest good for their Order.

“As what happens in these assem-

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“blies remain always strong secret, we
“cannot say which consideration they had of this
“so important Memory, neither which case
“they did of these so salutary opinions; but what
“is constant, is that these complaints
“against the liberty of most Theologians
“of this Order, who are despising or
“ignoring the doctrine of the Ancients,
“only being touched by what is new & give to
“themselves the authority they
“usurped to the Fathers of the Church;
“these complaints, I say, were without effect.
“It only appeared in public only one of these
“articles, but the most important, to which
“they had some consideration. This is
“the one of the perpetuity of the Generalat. This
“Memory represented some very bad
“leaks, when the Generals, or wearied
“by the fatigues of their charges & disgusted
“of the work, or weaken & diminished
“by their old age & by the diseases coming the age,
“find themselves incapable to act
“by themselves & abandon the direction
“of the Order to the assistants. It seems this
“assembly allowed herself to be affected
“by these reasons, having ordered that
“the General would be obliged in the future to
“indicate a general assembly on the
“order of nine in nine years; that he would dispossess
“himself of his charge & that he would do
“in the liberty of the vocals to continue them,
“or to elect another.

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“I will finish this digression by the
“very abridged narrative of a violence done to this
“Father, shortly after I was returned in
“France. Certain matters could be
“the veritable cause, but the pretext
“arises from elsewhere. It had appeared in *Rome*,
“when I was there, a small Latin Book
“under the title of *Monarchia Solipsorum*.
“This Book having a lot of spirit & of address
“represented the spirit, the political, the com-
“plaisance regarding doctrine & the
“ascendance of the Jesuits on all the other Orders,
“with such innocence & sincerity,
“that no one can doubt that these
“Solipsis were other than the Jesuits. The
“debit was abundant; & because it appeared the
“author had a very abundant knowledge of the
“secrets of this Order, the General
“& the Assistants threw the suspicion
“on him; & whether this suspicion was
“supported by indices & of violent
“conjectures, or whether it was not so, they
“condemned him to the banishment & and the
“abduction of *Rome*, in a place of this world
“that does not have a name & some persons
“believe to be very remote from
“this one. This arrestation without any forms,
“without quotation, without accusation, without
“hearing of the parties or the witnesses, was
“executed irrevocably & without delay.

“A Great Lord of *Rome* wanted well to lend his “carouse, his (estafiers) &

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“even his person to the Jesuits, for the execution
“of their arrest; & this Lord
“having driven him to the door of the
“college or Seminar of the *Germans*, after
“a visit & a discussion of civility, he
“made him to be taken & to throw by his (estafiers)
“in his carouse. This abduction was done
“in the evening & although the hundred
“German, whom composed this seminary,
“were warned immediately & had put
“themselves to the duty to save their Superior of
“which they looked at & liked as
“their father, the carouse which ran to all
“bridle, was so far already, when they were at the
“door, they could not follow it.
“They carried immediately their complaints
“to the Cardinals friends of this Father, who
“judged well the importance of this
“matter & peril of their friend, if he was not helped
“promptly, left at the same
“moment & left to give notice
“to the Pope of whom they knew that he
“likes. These were, if my memory
“is good, the two Cardinal *Barberin* & *Franciotti*.

“What was admirable in this behavior,
“is that again no Jesuit have
“appeared in this abduction, anybody has doubts
“the Jesuits were the authors.
“Even the Pope & the Cardinal
“supposed him for so “constant, that resolu-

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“tion was taken & executed right away,
“to send to the Great *Giesu*, which is
“the professed house of the Jesuits & to give
“order to the General to come
“speak with His Holiness the same hour.
“Which was done with as much diligence
“as he had been determined. The General having
“appeared & attempted first to play the
“ignorant, the Pope spoke to him with so much
“emphasis of the enormity of this executed
“attempt in his presence by the Jesuits, whom
“he believed to have some consideration for
“him, against one of their colleagues they
“knew well being his friend & to the
“remainder, was the glory & the honor
“of their Order & ordered him in
“so horrible terms to give him back
“to the college the next day, even to tell him,
“he would answer for himself,
“the better party than he
“should take, was the one of obedience.
“The criminal already was to *Tivoli*, at five
“localities from *Rome*; but the orders of the
“General to bring him promptly to
“Rome safe & sound, having been carried during the
“night, they put him back in his college
“the next day. He passed the remainder of his days
“in peace, loved & respected equally by the
“great & small & always more
“affectionate to the true good of his Order,
“than those who possessed the first charges”.

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To come back to the *Monarchy of the Solipses*, this is an ingenious satire, where the spirit of the Society is painted with the most natural colors. The way she first appeared to the light, she did a lot of noise among the erudites. Some attributed it to *Gaspard Sciopius*, great enemy of the Jesuits; others to a Venetian Noble by the name of *Contareni*. But at last *Melchior Inchofer* was generally recognized to be the true author. The Jesuits wanted to deny, as usual, this book was from one of their colleagues; but they were not able to make it believe & Mr. *Arnauld* tells them: * "It is certain the "*Monarchy "of the Solipses* is of a Jesuit German "named *Melchior Inchofer* & we "know where is the Original of the letter of "a Spanish Jesuit, who recognized him & "who makes great complaints. "He "tells them once again while addressing to them: "We know enough it is your character "to apply with fervor to do good, "as long as you do it alone & "nobody share the glory with "you; & if you want to be sincere, "you will acknowledge, one of your Fathers*, "author of the entitled Book *Monarchia Solipsorum*, "knew you well."

· Mor. prat. tom. 3. 686.
(a) The love that one must have for the truth

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This Book was printed for the
first time in Venice in 1645, next
in Holland in 1648, with a key for the
intelligence of the names. It appeared again
another edition in Venice the year 1651 &
it was newly reprinted in the
Tuba altera majorem clangens fonum. It was
translated in *German* & in *Tuscan*
language & I believe this is the first
French translation which had been provided.
I wish it will be well received in
France, as others were in the
other nations.

As this book is a constant
allegory, it is good to give a general
idea here, which could put all the

oblige us to observe the Book of the
Monarchy of the Solipses, attributed by different authors
to Melchior Inchofer, could be of Clement
Scoti, Professed in the Order of the Jesuits, born Italian
& from a very famous House, who
was dissatisfied of what was not granted to him
which he believed to be owed, had left the Order &
in his vexation had done this work: this is what
the Jesuits of Vienna acknowledge to Vincent
Placcius, (of Pseudonymis N. 731. 97I.) Several
critics think the same. That does not prevent
the Relation of Mr. Bourgeois touching
the rise of the persecution to Inchofer cannot be very
true; for we see by the conversations they
had together, which Melchior was dissatisfied
of the Order & Anti- Jesuit on the essential points.

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everyone to the fact of what it contains.

Melchior Inchofer wanting to make known
the dissoluteness of the Company, it
was of his interest he hides himself as much
as he could, for not be exposed to
the severe punishments such an enterprise
could bring to him. This is the reason why
he disguises himself under the name of *Lucius
Cornelius Europoeus* & talks about the Jesuits under
the name of *Solipses*. He knows they are very
remote people of our hemisphere,
which he was transported by a
type of enchantment & of which he describes
the morals & the customs with all the
possible skill. I even am very inclined
to believe he disguised his style; for he expresses
himself often in a rough manner &
not very correct, although he makes obvious in
some places of a lot of delicacies & of purity.

If we believe the supposed author
of the Epistle to *Leon Allatius*, he did a trip
to the Holy Earth. But it is certain
he never took out of *Europe*. He says he remained
forty-five years among the *Solipses* & he was
hunted by their Monarch.
Nevertheless we know he died in
the Company & since the time of
his entry until the one of his death, he was
not there over than 41 years; there is any

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other explanation to give to these contradictions
& these anachronisms, while saying
the Author is seeking for all the means to escape
to the knowledge of his Superiors.

I also think as this is in this perspective
as he tries to cheat the Reader &
to give him (the change) in some
places, as in the chapter VI, where
he talks about certain European Doctors
who came among the *Solipses*, to teach
a new Theology & the
Monarch relegated in the island of the
Imaginations. These new Theologians are no
other than the Jesuits, just as well as these
first Philosophers, who come to present
their doctrine in front of the Monarch in
the chapter XVI, as we will see it more
extensively in the Remarks on these chapters.

We will be doubtlessly surprised to see in
this satire a so horrible paint of the
Society. Which appearance, will say the partisans of
the Jesuits, or those who do not know
them enough; which appearance
these Religious, who are particularly
professing to follow JESUS-CHRIST, separate
themselves so far of the way he showed
to them! Which appearance their pride & their
ambition (brought up) to such a
excess, their plans be that pernicious,

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that the most horrible crimes cost
them so little; that there is nothing sacred
for them in the Religion & in the States; that
the maxims of their Moral are so
corrupt; that the vices reign with impunity
at their midst; that the virtue is
trampled to the feet, in a word, that *an oration house became a cave of Thieves?*

I admit that all these things (seems to
be unbelievable, for a
person who never heard about
the Jesuits, or never put themselves
at work to study in deep their behavior. But
the means to doubt it, when we know
all the disturbances they excited since
more of a century in the Church & in the
States; when we were a witness of the latest
violence they exercised in
France; when we are informed of the
manner in which they govern themselves in the
India's towards the Bishops & Missionaries;
the superstitions & idolatries
they authorize despite of the censorships of *Rome*?
Can one suspend his judgment
to their consideration, when one sees in their
Theologians & in their Casuists,
the former doctrine the Church fought, the
Grace of Jesus Christ demeaned, the Charity
annihilated, *Saing Augustine* & *Saint Thomas*
outraged; the homicide, the stealing, the

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calumny born & the biggest crimes authorized?

The boundaries of a *Preface* do not
allow me to spread a lot
on the proofs of all these truths. They are
shed in an infinity of beautiful
works, which the Jesuits will never be able
to destroy. And I believe of all those
who read them, there is only the
persons absolutely blinded, who are not
convinced of all that they contain.

We recognize if the Society is a
purely political Body, which has not other
goal than its enlargement,
sacrifices all even the Religion, to rise
& to reach, as says our
author, to the universal Monarchy;
the vice triumph over the virtue; one
does not obtain the charges, when one does
flatter, feign & slander; the
power of the General & of Superiors is
tyrannical & absolute; in a word, one
distinguishes himself as long as he is
disposed to obtain the glory of the Society
at the expense of all the divine &
human laws: if one agrees, I say, of all
these things, will it be so difficult
to persuade someone, they did not even spared
the Popes, when they wanted to oppose to their
plans; they prohibited the crowned heads who were
not

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not favorable; they persecuted &
killed the Bishops & the Cardinals who
condemned their impieties; they used
the huge commendation they had
with the Powers, to satisfy their
particular resentments; that they
slandered & accused of heresy the enemies of their
Doctrine & of their pernicious Moral;
they carried out unheard cruelties
against the Communities of holy Nuns,
under the pretence of Religion; they (used)
all sorts of artifices & of
violence, to seize the most part
of the Universities & the Monasteries
of *Europe*?

Nothing of this will appear unbelievable,
if the disorders of the Jesuits are
such as *Melchior Inchofer* describes them.
Therefore this is what we can not
(doubt). Nobody could know them
better than him, having passed more than
forty years among them. We already have
noticed his views were simple &
the charity only was the motive which
obliged him to reveal the internal corruption
of his Body. Besides he perfectly
agrees with all the Jesuits who
in different times, in different places,
complained about the same disorders.

There was a long time that * Holy François

* Epist. Ad Patres & Fratres Societatis.

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of Borgia, one of their first Generals,
had predicted*, it would come a time,
where the Society would no longer put boundaries to
her pride & to her ambition, she would not take care
more than to store up wealth & to
establish her credit, the practice of virtues
would completely be neglected, & there would be no
longer any Power on earth that
could bring her back to the perfection, not even
to destroy it. Please to God, shouts this Saint,
the experience already had convinced us
more than once, this unfortunate time arrived!*

Claude Aquaviva, their fifth General,
complains in his book entitled,
*Means to heal the diseases of the Society**,
that under the specious pretext of
zeal for the salvation of the souls, the Jesuits
are concerned with the secular matters, insinuate in
the court of the Princes & Great;
but that their true motive is the love
of themselves & things of this century.*

Mutio Vitelleschi, successor of *Aquaviva*,
warns the Jesuits in a letter which was addressed
to them, of the few consideration people have
of the Society. ** *We accuses us*, he says,
*to be proud ones, to want all the matters
go through our hands & de-*

* Chap. 15.
** Epist. I. De Oratione ad Patres & Fratres Societatis.

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pendent of us, to have a too good opinion of our wisdom & too much contempt for the others.

When these accusations would have been poorly founded, he says next, *we must not be weary to conduct ourselves in such a manner the world could do these reproaches.*

Mariana, Spanish Jesuit, of which the Cardinal Baronius * praised highly the piety & the love for the truth, wrote a book which had for title, *the diseases of the Society, of their causes & of their remedies*, where he depicts with a lot of energy & of sincerity all the vices which reign among the Jesuits. This book was received with a general applause & we saw it printed for a few time in *Latin*, in *Spanish*, in *French* & in *Italian*. The Jesuits were not able to disavow it. The Father *Alegambe* is obliged to recognize it is truly from *Mariana*, & the Father *Floraventio*, confessor of the Pope, acknowledged with pain, *that all which was contained, was only so true & that the Society absolutely had a need of a general reformation.* All the disorders of which he complains, are in entire accordance with those spoken by *Melchior Inchofer*. This is what we will see in the continuation of the Re-

* Tome 8, ad an. Chr. 688.

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marks, where I will report the passages
which prove this accordance. I will be
satisfied to quote here the last words,
by which *Mariana* concludes his book & that
demonstrates his sincerity. *I agree on*
the fact this is a reckless enterprise, he says, to dare
to put in light the unfortunate state of the
Society & the lacks which are committed
in the public Government. My foolhardiness is
so much bigger, since these lacks are generally
approved & remain unpunished.
So what! I speak ingenuously &
without disguise. No hope is engaging
me it & it is free to each of us to carry
the judgment which they want. For me, the more
my age weakens & more the moment approaches
that I must appear in front of my Judge,
more I believe I am obliged to assure authentically,
that our Society, all divine she was
in her origin, draws to an end, & she
will not delay to be completely
reversed, if God does not raise her & if her children
are not touched of compassion for their mother &
to prevent the gangrene will go further.

The book of Jarrige, entitled the *Jesuit*
on the Scaffold, will serve wonderfully
to my plan again. One might
maybe say, he wrote it in the time he had

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apostatize of the Company & (therefore) all
he says must be very suspicious; I will
reply with Monsignor *Arnauld*, if he had propose
few deceitfulness, the Jesuits doubtless
would have constrained him to retract
publicly, when he returned with them.
Nevertheless they were only able to make him
recognize, he had spoken with too much
passion & of animosity; which is not a
retraction. Maybe the refusal he
did to disavow by a lie, what he
had said to the disgrace of the Society
cost him a lot & it is for that reason
we never heard about him. We know
what they did to him indeed, but we don't know
what they did of him. After all, when
his book would be full of impostures & of
slander, what he says about the government
& the behavior of the Superiors, being
completely similar to what all the others
Jesuits have told about, we could
at least not doubt about his sincerity in this
occasion. And to help the reader to make his own
judgment, he will find at the end of this manuscript
the four chapters of *Jarrige*, which perfectly agree
with the *Monarchy of the Solipses*.

I have added the two Requests presented to the
Pope Clement VIII by the Jesuits of
various provinces, to ask the reformation
of the Society. We will see their rea-

P R E F A C E.

sons are absolutely the same than
the ones of the others we just spoken about.

This uniformity of the complaints & of
discontents is it not a proof
more than sufficient of the corruption of the
Society? And if the Jesuits don't want to agree on,
don't we should deplore their
blindness? Will they say furthermore, after
all the domestic testimonies that I
put in front of the eyes, that the faults
of some of them must not
be attributed to all the body? Are they
not convinced by themselves, that the spirit
of the Society is completely perverted &
they do openly a profession of the vice?
If this was not, would we
hear the same complaints in *Italy*, in *Germany*, in
Spain, in *France*?

They should acknowledge therefore they are far
away from the fervor & of the intention of
their founder. They should recognize themselves in
the paint of *Melchior Inchofer* & they
should work seriously to this reform so
fiercely wished in all the Christian
world. But there is only the one who changes the
stoned hearts in fleshed hearts, who
can operate such a miracle. It is necessary
to address to him to obtain it.

W A R N I N G.

The numbers which are confined in every chapters between two *parentheses* ( ), serve to indicate the *Remarks* which were done at the places preceding these numbers. They will be located at the end of every chapter under the title of REMARKS, which also will be preceded by similar numbers between *two parentheses*. The letters inserted between two parentheses, have to do with the notes which are at the margin of the page.

E P I S T L E

Of Timotheus Curfantius. To Leon Allatius.

*H*ere, *Illustrious Léon,*
the Book of the Monarchy
or Kingdom of the
Solipses, *which is republished in this*
City. If Lucius Cornelius
Europaeus, *began it in a*
long trip in a remote country,
it was certainly at his return
of this one, that he put the finishing
touches. But since, being
about to leave for the
Palestine, *of which he did not count*
to come back, he put in my
hands this last work
to dispose of it as it would
please me. It appeared to me to be a
production of the spirit such as you
& the Scholars have custom

E P I S T L E

to estimate to have to be given to the
Public, for the good of the Republic
of the Letters, even for
the one of all the universe. I did
not know if Lucius Cornelius *left*
elsewhere others mark of
his erudition. What is certain
is that, if he would had not lost
so many time among the Solipses,
he would have been in a shape to
do great progress in the Beautiful
Letters & to make his name
famous. To the remainder, it is to you
to judge if all he reports
are truths, or appearances
of truth & if he did
not rather want to trace us the
rules in Politic, & to teach
us what it is necessary to do &
to avoid in a Government.
For me, his style pleases me &
I like very much the cheerfulness of his
narrations. All the tasteful
persons, who are here, are
judging the same. This is however

E P I S T L E.

just the bark; but if she is
so beautiful, which prejudice
for what she contains! Should we not
expect to find in it the
maxims & the safer
rules to conduct ourselves in all
sorts of States? For you,
whom all the Scholars look at
with reason as their master,
you will discover furthermore the
most beautiful discoveries. It suffices to me
to serve the Public & to
do to you a present which could
be pleasant to you.

N O T I C E
ON
THIS EPISTLE.

We do not know who is the true author of this Epistle. Villani in his
Visera alzata, *says that the one that could*
remove the mask to this Timotheus
Curfantius, *would do to him a great pleasure.*

E P I S T L E.

There is all appearance that this was an intimate friend of Melchior Inchofer, *who charged himself with the impression of his Book.*

Leon Allatius *more is known. He was one of the finest writers of the seventeenth century. He was Guard of the Library of the* Vatican. *He was born in the Isle of* Chio, & *died in* Rome *in 1669. Aged of 83 years. He appears in two Letters we have of* Melchior Inchofer, *addressed to* Leon Allatius, *one on the Association of* Holy Peter & of Holy Paul & the other of Eunuchifmo, *these two personages were tied in a particular friendship.*

THE MONARCHY OF THE **SOLIPSES**

C H A P T E R I.

General idea of the Monarchy of the SOLIPSES.

Which name suited
better to the Government
of which I am under-
taking the description
of, or of *Kingdom*,
or of *Monarchy*, or of *Republic*?
You are the judge. I am not finding
any terms energetic enough nor
in *Aristotle*, nor in *Plutarque*, nor
in *Tacit*, nor even in *Plato*,
the oldest of all. This is a new
form of unknown Government
on our hemisphere. She
is nevertheless not less admirable
& we should not despise the
knowledge of her, since nothing is

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more effective, than her maxims to
form the morals of the People & of the
Princes, to assure the happiness &
the quietness of a State, to
enlarge it & to preserve it, in a word,
to obtain for the Subjects all the
bliss (possible) to taste here on earth.
This is a wonderful agreement of the
Royalty with the Priesthood, of the
prudence with concealment, of
the magnificence with the contempt of
(glitter), of the economy with the
biggest wealth.

This (I) would be the (timing) to inform
the Reader of the climate & of the
situation of this kingdom, of its
range & of its limits. But nobody
of those who already traveled here,
was able to do it & I do not have the
foolhardiness to undertake it: like
Ulysse of *Homer*, I traveled
well through the cities of these peoples,
I observed well their customs;
but for the condition of their climate
this is about what I do not have any
unquestionable knowledge. The
construction of their world is not similar
as ours. The number
& the names of their poles are all
different. The Moon is located more

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often in his vertical
point for them, than the Sun in its noon.
The places have no difference
between them, not even by their
situation; in such a way what is above,
is at the same time down below;
what is to the left is also to the right.
It seems at least that their World
should have only one common
center. Not at all: there are
several, they are not even
motionless. All this diversity depends
completely of the will of the Monarch.
The things will be
otherwise, if he wants. We believe only
what he decides. The reason or the
common sense are rather opposed,
we do not listen to them. It is not
allowed to retort without exposing yourself
to some punishment. To the contrary,
it is necessary to listen to all, find
reason in all, applaud to all,
approve all. Nobody else knows
better than me, the risk somebody
is taking for wanting to act otherwise.
We formerly saw the City capital
so flooded & the Sun so
enveloped of clouds, that we could
not find or enough

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boats nor enough torches. In the
astonishment I was taken aback, I
wanted to shout that all was buried
in the darkness. I immediately received
an order to be quiet & to
highly consider that the Sun
was in broad daylight, it shined &
that all was dry. Nevertheless water
was dripping in abundance from my
clothes, denied well what they (wanted)
me to say. These were some sort
of Ushers, who thus obliged me
to conform myself to the will of the
Monarch. I was threatened of exile,
if I had want to dispute against him;
& death, if I had had the boldness
to resist him…Should I continue
the description of this *Monarchy*?
A good reason would be
enough to prevent me to do so; it
is, if some day the fortune
would lead you in these places &
you would see all was changed,
you would accuse me without doubts of
imposture. Know therefore I do write
precisely only what I was able to
learn, read or see during
forty-five years that
I have remained in the kingdom of the

OF THE SOLIPSES. CHAP. I.

Solipses. The things changed from
day to day during I was there: even more
will they change subsequently
& it is without any doubt that
somebody will recognize anything of what I am
reporting. There is among them only one
constant & certain thing, it is
all is subjected to the whim of the
Monarch, outside the place of his
residence.

R E M A R K S.

The author gives here a general idea of
the *Monarchy of the Solipses*; that is (to say),
the *Society of the Jesuits.* He represents her
to us as a Government of which the
maxims & the laws are full of prudence
& of politic.

The power of the Monarch, that is (to say),
the General of the Society, is absolute.
No matter what he does, no matter how opposed
it is from the laws & to the reason,
all his Subjects owe him a
blind obedience. It is not even allowed
to ponder on the orders he is giving.
It is the source of the frequents changes
occurring in the Society. Nothing is constant,
because all is subjected to the whim
of the General & his will is putting
things together which are the most incompatibles. This
is what *Melchior Inchofer* wants us to understand

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in the strange Description he does
of their World.

(I) It is not easy to know the
climate of this Monarchy, since she is
all over the world.

CHAPTER II.

In which occasion this Author found himself in the kingdom of the
SOLIPSES.

Before entering into the detail
of the Kingdom of the *Solipses*,
we might not be upset to
know which adventure made me travel
from *Europe* & of all this hemis-
phere to these unknown regions.
I am born in one of the most flourishing
* Kingdoms of *Europe*. Scarcely
I had reached the age of reason
my parents sent me to
study in *Rome*. It was not
a long time the Pope *Clement*
VIII (wanted us) to celebrate the Jubilee
for the end of the sixteenth century. After
the study of the Beautiful Letters, I
devoted myself to the Jurisprudence
where I did some progress. I was
* Germany.

OF THE SOLIPSES. CHAP. II.

indeed very young, I saw myself in condition
to speak in front of the Judges & to
deserve their approval. In a word,
it seemed the favor destined me
to great things; but an unexpected
setback made me hold back my hopes.

Three of my fellow student
came a day to take me
for a walk. I would not
refused the occasion at all. Could I foresee
the misfortune of which I was threatened?
We go out together by the door
which goes to the harbor of *Rome*, so
famous in the antiquity. We go for
a walk on the pleasant shores of the
Tibre, joining to the walk
the pleasure of the conversation.
Then since we were a bit
tired, we [approached] the
river & we sat on the
lawn to take fresh air. There
we began to ponder
on the fickleness of the things
here below & on the whims of the
fortune. While we were
thus to discourse we notice
behind us men of which the
face was unknown. This view

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did not surprised us a little. It was looking
like they came all of a sudden
out of the earth. But they had been hiding
a long time in a small neighbor wood
to listen to our conversation.
They walked without noise; & as soon as
they saw we [were noticing] them
they came to us with an assured walk,
they greeted us gracefully enough
& took place near us,
asking what was the topic of
our conversation. Their clothing was
the most unique: they had
turned up dresses until their knees,
had coats, which enveloped
their shoulders, the beard cut.
They were black from the feet
to the head; which [made] us
believe first they were Criers
of burial. But when we [saw]
their trailing dresses & their
reverse coats, we [judged]
that they could be well of this
kind of Philosophers of which *Rome*
was full at that time. For me, I
was very embarrassed. I did not
know if I had to look at them
as wizards or fortune tellers.

OF THE SOLIPSIS. CHAP. II.

Nevertheless these Sirs found
a beautiful opportunity to speak
in the subject of our conversation.
They asked us first, which
was our country, when was our
birth, which were our goods?
As soon as they knew that we were
young Roman & Foreigners,
all of quality & very rich,
they entered into a bigger
detail & wanted to know the age
of our parents, their responsibilities, the number
of our brothers, of our sisters,
of our close friends & of our allies.
We [answered] exactly to each
item. At last we had to say
what type of study
we embraced. We had not
rather pronounced the name of Law,
all the sudden they changed
of face, so to speak. They squeezed
the lips & it appeared in their eyes
& on their forehead, I do not know what
of gloomy. *Unfortunate you are*, told
us the oldest among them with
a sigh , *why to embrace a profession,*
that could only lead you
to damnation? In what the
Jurisprudence will serve you? You are

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rich & of quality & consequently
in condition to render service to a
lot of people without harming anybody; instead
of the consultant of Jurisprudence have custom to
sacrifice the good & often the honor
of their fellow to their avarice. Why
are you not studying with us the beautiful laws
of the Solipses? Why are you not following the
Court of their powerful Monarch? You
will see: What do I say? You will possess an
incomparable kingdom. These speeches
made me to suspect then, they
might be of these people that
come to debit us pious fables
to attract us in the cloisters,
& to engage us to take the
frock. *We are* Christians, I say to them
right away. *The gospel is the rule*
of our Faith, we do not know
the Solipses: & we do not look
for another Court, than the one of JESUS
CHRIST, who is our king. It is him
we are following. We can find him
in more than a way. Each has his
vocation: & the Holy Spirit leads us in
different ways. Are they not your
feelings also? We are in the
world for God, for our fatherland,
& for ourselves; we will not leave

OF THE SOLIPSIS. CHAP. II.

this mortal life, than to enter
into the liberty of the children of God &
to enjoy this supreme bliss
which is promised to those who will not
abandon him.

At these words the Elder, who was called *Apogenite*, looked at me in pity, pitying the error which had brought my frankness. He stops a moment, throws his eyes to the sky, expresses some sighs & does make come out some tears. Then speaking to me, *O my son*, he says to me, *do not be deceived: your vocation is not true. This is a trick of the hiding enemy who wants to attract you in his nets. Nothing is more dangerous than to pass his life in the opulence. Beware to not fall in the precipice where are falling most of the rich people: we do not find JESUS-CHRIST by the way you are taking. He teaches us himself that to follow him, it is necessary to despise the world, renounce to our self, carry his cross, leave his father, his mother & all carnal affection, to strip ourselves from all, even lose our pretensions & our hopes for this world. Here is the true voca-*

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tion: this is what God sends us
to announce you. Do you imagine
there is only chance in our
encounter & that the divine
Providence would not have (planned) it?
Be careful to not withstand the Holy Spirit
in the favorable time. It is him who invites
you at this moment. Do not let this
precious moment to escape you.
You would seek it another time in
vain: your prayers would not be
heard & your resistance would cost
you an eternity of sufferings. He tried
thus to seduce us by all these
beautiful words, which his heart
disavowed. All he said to us
was coming from the Holy Scriptures. He
did often the same reproaches to us
as JESUS-CHRIST did to
the Pharisees; & among the passages
he quoted to us from the Holy Fathers,
he [was reckoning] on this one of St. Jerome,
That for God it is necessary to pass on the
body of his father & the biggest
piety is to not have one in this occasion.

Already my companions looked
to one another caught off balance.
It seemed the elder

OF THE SOLIPSES. CHAP. II.

had bewitched them. But me, I could
not contain my anger anymore, *Stop,*
I say to him, unworthy Philosopher without
beard to surprise young people by your
enchantments. I will overwhelm you
with insults, if you would continue to profane
the Scripture & to suit it to your
impertinent speeches. And I swear you,
if you do not leave us instead of trying
to make men fall in your traps,
I will send you to fish the fish of
the Tibre. These words made overheat
the bile of the old man *Apogenite*. We
saw immediately the blatant fury on his
face. He says some words between
his teeth; & taking with precipitation
a small bag which held one of his
companions, he drew from it an harmful
powder which he thrown on us
all & particularly on me.
This bewitched powder rather had
not touched us that we
felt the effects. A strange
drowsiness spread in all
our members: we found ourselves
as stunned & at last it was necessary for us
to succumb to a sleep which
was too deep to be natural.
Then thousand of objects presented themselves to

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our imagination: they were different
of those we have custom to
see & of which we ordinarily speak,
when we keep ourselves awake. These are the
outlines of the story, all that
was to happen to us & the
new kind of life that we were
going to live. That would be too long, if
I wanted to do for you the narrative of
what I saw in particular. (for the visions of my
companions were totally different) I will be
content to speak about it in the course of
my History. Besides, the things
are not appreciated as much if they
are not awaited a little & I do not want
to remove the pleasure of the surprise to you;
for all that I have to teach you
from the kingdom of the *Solipses*, will
appear to you as a perpetual dream: nevertheless
nothing is more real. At last it suffices
to tell you after crossing with an unbelievable
rapidity the immense spaces of air, after
going through cold & burning
regions, sometimes in vessels,
to what it seemed to us,
sometimes on carts, sometimes on
winged horses: after changing as
much time of escort (because those

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who kidnapped us from the edge
of the *Tibre*, had disappeared to do
place to others) we were located
to our awakening in the City capital
of the *Solipses*. We did
during a single night as many miles
that somebody can do in three years
on the Sea.

REMARKS

We saw in the Preface in which time *Melchior Inchofer* entered in the Society. He very pleasantly describes here the artifices which employed the Jesuits to persuade him to take the frock of their Order. We know enough when once they undertook to attract a young man at their midst, it is almost impossible that he escapes from them.

Fortunius Galindus, in a small writing which he entitled, *the causes of public hatred towards the Jesuits,* says that some Pupils of which he took care because they belonged to his friends were on day conducted & confined in a room & there a Jesuit who held a big register asking them the following questions; Who were their parents, their age & their goods? Did they have Lands & in which Country? If their families were numerous & well allied? If they had some succession to expect? If they had

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sisters? If they were married or not
& and who they had married?

The Jesuit wrote all their responses
by article in his Register. They did
the same towards all the children who
studied in their midst & and they use this
knowledge subsequently. When they want
to make some new Jesuit, they throw
the eyes on this Register & choose the
richer young people, the most allied
& of which the Society will be able to
pull bigger advantages. They apply themselves
next to instill in them a lot of admiration
for the Society. They represent them
with exaggeration, all the attractiveness
somebody finds there. At last they delight them in
some manner by their beautiful speeches & their
magnificent promises. This is what happened to
Melchior & to his companions.

OF THE SOLIPSES. CHAP. III.

CHAPITRE III.

His arrival in the Capital City.

(I) Avidius (a) Cluvius nicknamed the
tireless one, reigned
then & stayed to (b) Pricantibur.
The Monarchs of the *Solipses*
make their (permanent) residence in
this City & some never go out
unless to have a recreation outside.
(2) They have nine palaces in the
City & each palace is under the
government of a Satrap, who
renews on a weekly basis the oath
of fidelity between the hands of the
Monarch. His palace is in the midst
of all. It is equal to the
Vatican for the magnificence. The
others have a little less (glitter). The
structure of these palaces is of an antique
taste such as was formerly the one of
the Europeans. The *Solipses* do not
prick themselves to be skillful
architects. This is nevertheless not for lack
of disposition but they are not
accustomed or (3) because they

(a) Claude Aqua-Viva General of the Society.
(b) Rome.

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occupy only already prepared
places or because the Monarchs
& the ignorant Satraps are asking to
exercise the architecture to whom it pleases
them; in such a way that a cobbler becomes
architect in a day & sees himself all at once
cutting rocks & leather.

The Monarchs also have nine
country houses outside the City
& a little farther two others
which seem to be done for the
delights of mankind. One is called
(a) *Mucus altera* & the other (b)
Tritubirie. It is at this place and in specific
times of the year they will taste
the softness of rest & to drown
their sorrows in the nectar &
the ambrosia. The *Tusculanes* of the
Roman only make thatched cottages &
huts in comparison of these
enchanted palaces. But let us go back to
our subject.

Already the noise had spread in
the City, that somebody had taken in
Europe & in even *Rome* four
young distinguished men & they should arrive
at once. Admire here with which address &

OF THE SOLIPSES. CHAP. III.

which promptness the messengers of the
Solipses are fulfilling their duty.

The Monarch had sent outside
of the City a great number of
citizens ahead of us who
received us with joy on their
merry face. They were all of
human face but very versatile
& very inclined to do all sorts
of personages. Somebody bring us to the
Monarch. We are crossing the streets,
surrounded of a so humongous multitude
that it was impossible for us to see something
from the City. From whatever side
we could turn, nothing
was present to our eyes except of the
black troops from everywhere. This
was a Saturday (on the) evening. First
we appeared in the presence of the
Monarch, we prostrated
ourselves to his feet, to worship him by
the order of the ushers. He was sitting on a
ivory throne. *Be welcomed*, he says, while lowering
his head with a small smile. He called us
by our name, adding the one of
our Country & he conversed by the
mean of an interpreter of all
he learned from his emissary

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with so much exactness we could swear
he never had left us since
our tender childhood. Which
surprised us to such an extent that
we remained totally caught off balance & as
beside ourselves. We could not answer to the
questions he asked us subsequently concerning what
happened to us during our travel so the
astonishment had paralyzed us. During
this time the sycophants who were
presents elevated to the skies by beautiful speeches
the all divine wisdom of the Monarch &
influenced us to admire him as a
Prince who knew to read on the forehead
all somebody had in the heart
without never being mistaken. After this
first interview (4) he put us
between the hands of the one who was assigned to
the care of the Youth to teach us
the language, the laws & the customs
of the Country. He ordered him at the
same time to come give him a monthly
report of our progress, to
make sure that we had no commerce
with those of the outside until
we would be educated & in
condition to be naturalized; to take

SOLIPSES CHAP. III.

to especially make sure we had not
some regret to have left *Europe*
& even to do it in such a way that
we even lose the memory.
After which they took us.
We were treated for several
days of the most honest manner of the
world. Nothing was lacking to us &
they did not refuse us anything of the
pleasures that we seemed to wish.
Finally they made us abandon without
any ceremony our clothes of *Europe* &
they covered us with a jacket of
crude fabric. I never saw myself that
much ugly & somebody would rather think I
was a monkey instead of a man
under this grotesque frock. Nevertheless, it was
not allowed to laugh without
exposing myself to something unfortunate.
We were therefore (5) six entire years
to learn all about
the *Solipses* & to forget everything
which was not related. After this
time since they knew I formerly had
been Jurisconsult in *Europe*,
(6) they put me in these matters. I was
sent with the Governors
of Province next, to serve them
as (second): they clothed me also

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sometimes of the dignity of Judge. I made
several enemies during the course
of these Responsibilities & I attracted
myself at last the indignation of the Monarch
because somebody said that I wanted to associate
everything to the customs of the *Europeans*;
that I interfered to reform
the laws of the Kingdom; that I gave
more authority to the (common Right)
than to the will of the Monarch; that
I supported my feelings in all
occasions, in a word, that I wanted
to know more by myself than all the
Satraps & the Wise ones of the Kingdom.
All these accusations, true or
false, postponed my
fortune a lot & even caused me
often great sorrows. We will doubtlessly
be astonish with reason that
I have enough forces of the spirit to
[had been] able (to survive) forty-five
years among a so different nation
from all the others.

SOLIPSES. CHAP. III.

REMARKS.

We see in this Chapter, the good welcome the General does to *Melchior Inchofer* & in which exactness he already was informed of all that concerned him. The author is sharing subsequently that after going through the biggest Responsibilities , his integrity attracted him a lot of persecutions from the General & from the other Superiors.

(I) *Melchior* entered into the Society under the (dignity of the General) of *Claude Acquaviva*, who was made General in the year 1582. We notice of him after his election, he gave his hand to kiss to all those who came to congratulate him for his new dignity: which had not been practiced yet than by the Pope & the Sovereigns. He died in the beginning of the year 1615.

(2) The Jesuits have nine Houses in *Rome*; namely, the House of the Professed, otherwise, the Great *Jesus*, where stays the General; the Roman College; the Novitiate; the College of the Penitentiary; the College of the *Germans*; the College of the *English*; the Roman Seminary; the College of the *Marronites*, & College of the *Scotch*: every House has its Country house. Furthermore, there are near *Rome* two Residences: the one of *Tuscule* & the one of *Tivoly*. The Residences are houses of retirement, where the Jesuits apply themselves only to the spiritual exercises, as the one of *Pontoise* near *Paris*.

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(3) we know by an infinity of examples
when the Jesuits are forced to make
some Houses to be built, it is that they
do not find any built ones, of which
they can seize.

(4) The General put us between the hands
of the Master of the Novices. The Novitiate of the
Jesuits is two years during which
it is not allowed to the Novices to have
commerce with the Foreigners, not
even with the Jesuits of the other Houses
following the 27th of their common Rules
Nemo proeater eos qui à Superiore deputati
fuerint, loquatur cum iis qui in prima proba-
tione versentur.

(5) Two years of Novitiate & four years
of Studies.

(6) The first Responsibility of *Melchior* was
to be Prosecutor: this is what he means
when he says we put him in those matters.
We sent him subsequently with the Governors
of Province to use him as their second,
that is to say, we made him a Minister.
This Responsibility gives the first rank after
the Provincials & the Rectors, of which the
Ministers are the lieutenants. The dignity
of Judge, of which he was invested is the one of
Consultant. The Consultants are those who
compose the secret counsel of the Provincial
& of the Rector.

CHAPTER IV.

The antiquity of the *Monarchy of the* Solipses.

If we want to research for the seniority of this nation even in his first origin, when she had not neither laws nor prince yet; what they say about it is entirely fabulous. They claim that their kingdom was in the imaginary spaces before the creation of the world & that the Creator had first the thought (of it): that having not wanted to work alone to the construc-tion of the Universe he had chosen to be part of his work those that had to multiply subsequently the nation of the *Solipses* & to make a monarchy. This opinion is so well established among them that to want to contradict it & or to not give the approbation is to expose yourself to be considered as a traitor. I kept often myself informed of the continuation & of the succession of their ancestors, before
(a) *Brotacan* their first legisla-
(a) Ignace of Loyola.

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tor: they brought me different
genealogies so confused & with
a lot of mysteries that they seemed
to have lost their mind & to want to make
lose other's: & since having
found in their archives a
Pentateuque, which they had completely
corrupted by their commentaries,
I discovered, after a lot of
reflections, with the help of some
comparisons they divert the true
meaning of the Scriptures to authorize
their reveries. Here is therefore
their first origin.

The arch of *Noah* having contained
all the living species which had
to be saved from the flood,
ordained to make perish by waters
the whole human race, an eagle
egg, laid by chance, felt
in the little crack. When the crow
received the order to get out, it removed
it with his beak in case of hunger; but
having been attracted by the floating
corpses, it dropped it in the waters.
This egg being preserved there,
until they were completely dried out,
the rays of the sun removed it
& it stopped in the rainbow,

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where the heat soon having made it
hatch, it produced, what they
claim, these powerful men,
authors of the Tower of *Babel* &
the confusion which, in punishment of this
bold heinous crime, having been condemned
by the Divinity to wander on earth
& [had came] to *Sodom*, the good
welcome *Loth* made them, engaged them
to be charged of the guard of his family.
But the order [had came] subsequently to
come out from it & to go to *Segor*,
for not (having taken care) to prevent
Loth's wife, too curious,
did not turn her eyes from the burning
of *Sodom* they were changed
with her in a salt statue.
They remained some centuries in
this state until the Mages of
Pharaoh, having detached a part of
this statue, in intention to make it
serve for wonders, they brought it
in the palace of this King which he preserved
as a thing of inestimable price.
This was precisely in
this part where were contained the
ancestors of the *Solipses* of which I spoke,
& it is from that (came out) this virtue
of the spells, which fooled

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the *Pharaoh* & that the *Solipses*
possess today to such a high
degree. In a word, the Hebrews people
having escaped from *Egypt* under the direction
of *Moises* transported *Pharaoh* of
fury, (having followed) them & (having
took) with him this part of statue
of salt with the conviction to stop
the fugitives by the magic force;
it was, against his expectation, swallowed up
by the waves & also lost the precious
piece of salt. The waters
having it dissolved, the heroes which
were contained, appeared immediately as
they themselves were wonderfully
salty, while swimming by all the
seas, they carried the salt of wisdom
in all the places where they accosted.
Being thus multiplied little by little
from generation to generation until
this time, they founded the *Monarchy* of
which we are doing the description. And this is
on the foundation of this Tradition,
that she takes for her weapons the
rays of the sun & the rainbow.
For the *Solipses* are glorifying themselves
of nothing less than to have lit up the world, as
the sun to have appeared on earth
as the rainbow, to be the

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sign & the pledge of an eternal
alliance between the gods & men
and at last to (have sown) everywhere the salt of
the true wisdom.

That is why to only consider
the present state of this Monarchy,
she is not extremely
ancient & the form of her government
is a new one. According to the
annals of the Country, there is no more than
three centuries she is existing; &
the laws of *Brotacan* put her in
reputation. The *Solipses* are recognizing
this hero for the last legislator
& for the first monarch;
& they have such a great reverence
for his memory that they
never pronounce his name without
overtly testifying their respect.
(a) *Barsabbantinous* (1) successful
writer, assures he was of his Country,
that is to say (b) *Turbolan* & he was
sent to the *Solipses* by the king of the
(c) *Chornamines* so that he would had them
obliged to the laws that *Brotacan*
would give them. To the contrary (d)
Saltaleudius Pagonias (2) renowned
historian, made him (e) (*Hyanthesin*) of
nation). According to him, it is also the Prince

(a) D. Constantin Cajetan benedictin abbot.
(b) Benedictin.
(c) Of Monks.
(d) Jean Baptiste Castaldut Theatin.
(e) Theatin.

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of the Country, who sent him to the *Solipses*
for the same reason. But the *Solipses*
deny the one & the other; & not
wanting to be indebted to anyone
of a so great glory, they support
that he came out of their own midst &
the father of a so numerous
family needed only himself,
to give birth to himself; which
means this question is again
undecided.

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The Jesuits wanting to rise above all the other
Religious at any cost; & not being able to prevail
with a true seniority themselves, have found a
fanciful one. Their Society, to what they
claim, is as old as the decree
of the Incarnation. Although she
appeared only in the most remote times,
she was nevertheless from the beginning of the time
in the idea of God, that he has resolved his establish-
ment at the same time that he has resolved to
send his Son on the earth. That is why
they do not have any difficulty to report
to the Society a great part of the
prophecies that only suit to JESUS-
CHRIST; as we can see it in the
Imago primi faeculi, that is a tissue of
extravagant praises & that there is only the
Jesuits who can indulge in it.

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The Society of the Jesuits was represented,
says the author of this impertinent
Book, by the *Rational* which was attached
on the chest of the high Priest of the Jews
& without which he could not return his
oracles. She is the *Rational* of the Roman
Pontiff & his decisions are infallible
only when he consulted it.

This is a Society of Angels predicted by
Isaiah in these words *Go, promised Angels
& light:* They are Spirits of eagles:
this is a troop of phoenix: this is the
Jesuits, of which wants to speak the same *Isaiah*,
when he says, chap. 46, *The Kings & the
Queens will be your students, they will prostrate
themselves to worship you & they will kiss the dust
of your feet.*

The Society is represented by the mysterious
Cart of *Ezekiel*. The four wheels
of this cart mark the four vows which
distinguish her of all the other Religions.
It was drawn by four animals,
which had the face of man, of eagle,
of lion & of beef. The man is the
softness symbol, the eagle of the elevation
of the spirit, the lion of the strength &
the beef of work. Who does not recognize in
those animals the qualities which are the character of the
Jesuits? They had the head
turned towards the four parts of the world
to mark that the Society had to
extend to the whole earth. This man all
of fire sitting in the cart, was
indubitably Holy *Ignace*.

This unusual explanation of a
Prophecy, which the Church Fathers never have

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heard of, except for JESUS-CHRIST, happened
to be in a Sermon of Holy *Ignace* of Father
Antoine *Veira* Jesuit, printed with several
others at *Cologne* in 1692.
Here is again a passage of the Sermon of the
Father *Valderama* at the canonization of Holy
Ignace, page. 10. "Very far, he says,
"the Society could pass for a new,
"there is none to the contrary which must
"dispute her the seniority right. She
"was even before the Apostles; for the
"Society of JESUS had been founded at the moment
"of his admirable Conception, when he
"reunites in his person the Humanity with
"the Divinity. She is the first
"Society that God established among
"men & her first House was the
"breast of the Holy Virgin.
All that I have just said will serve
a lot to the explanation of this Chapter.
I leave to the discerning readers to do
their reflections on the enigmatic genealogy
that *Melchior Inchofer* gives of the
Jesuits. I have to admit it is not easy to
penetrate the mystery & it would be necessary to be as
instructed as he was in order to succeed.
Nevertheless we can conjecture, that he
does not make them go down
the Tower of Babel with an eagle & with giants
only to emphasize their pride & their ambition.
We will do such conjectures we will want
subsequently.
(1) Don *Constantine Cajetan*, Benedictine
abbot, claims Holy *Ignace* having
formed the project of a new Order; withdrew
himself in the monastery of the *Mount Cassin*,

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& three Monks of this monastery gave him
the book of the *Constitutions* of the
Company of Jesus.

(2) *Jean Baptiste Castaldo* reports
in the life of the blessed Cajetan, Théatin,
Holy *Ignace*, four or five years before the establishment of
the Society, residing
with the Théatins to *Venice* when he
passed there to come out of *Spain* the year 1536 had
been so edified & so touched of the holiness of
his hosts he asked to be received among them;
but the *Blessed Cajetan* did not want
to grant him what he asked: because
God had made him known he would found
another Institute more applied to action.

But the jealous Jesuits of the glory of
Holy *Ignace* & of the one of their Society,
disputed the validity against these two accu-
sations & claim that their *Constitu-
tions* were dictated to Holy *Ignace* by the Holy
Spirit & confirmed by the Holy Virgin.

C H A P T E R V.

*The Name, the Religion & the Sacri-
fices of the SOLIPSES.*

The name of the *Solipses* in the former
language of the Magogues, mean
the Providence of all the gods.
In fact, they pride themselves of not
recognizing only a tutelary God,
as the other nations,
but to have them all favorable by

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the great commendation of their Monarch,
that all the (I) gods have regard for.
Some Europeans in order to flatter them
also found in their name there was
none of the mortals happy on earth,
except those who were under the
domination of a so Great Prince &
all the Europeans were sharing
these feelings. Which pleased so much
the Monarch, who gave the dignity
of Satrap to all those who had
found a so beautiful etymology.
Nothing did appear to him so glorious,
than to see his reputation so well established
with a nation which he wished fiercely
to subject to his laws before all the others. The example
of these Europeans & especially the reward
they had received, did remind me
of my duty. I added
to their explanations, the Europeans
looked at the *Solipses* like
as much of suns, of which each sufficed
for a world: which nevertheless the Monarch
was alone able to
govern & to light up thousand &
all that was contained in the
name of the *Solipses*. What a lie!
Alas! How I could not do some in

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a Country where we teach to make his
court at the expense of the truth? I
would of course have put myself in better
commendation than anybody else if I had not
lost the favor of the Monarch
to have been too sincere.
Nevertheless my adulation was not without
rewards & they gave me a present of a
necklace in gold of mediocre price.

(2) If the Religion of the *Solipses* is
different from the one of the pagans it
is less by the superstition than by the
variety. She suits to the customs &
to the ceremonies of all the
nations & does not forget to reject
them all. This is a type of
special sect which has nothing in
common from all the religions of the
world. This is not neither of the order, nor the
revelation of some Divinity which
renders her steady in what she believes;
but only the will of the Monarch.
His words are for her
as much of items of Faith. He is the
Sovereign Pontiff & it is not allowed
to appeal for his judgments to anybody,
not even in the court of the gods.

There is no nation more eager
of newness; which means the

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new opinions are very frequent
regarding Religion &
they always find stubborn
defenders. Several dogmas
that *Rome* condemned in our midst,
is considered in their midst for
essential & fundamental truths. (3)
They admit the resurrection with the
Pharisees but only for those
that are subject, or friends of their Monarch,
or at least to whom he will have
granted a passport; only them,
according to their commendation, will have part to
the eternal bliss; & the heaven will be closed
for all the others, who will not have
implored, or in fact, or of will,
the favor of the Monarch. In
which they follow the feeling of the
Herodians & they conform in accordance with the
Sadducees in that they submit all
to the will of their Prince.

For what concerns their Sacrifices,
they have (a) *Egiases* (what we
call the temples, churches or Basilicas) of which the
structure is magnificent & are superbly
decorated according to their custom. The
Altars are all covered with gold, of
pearls & of precious stones: we

(a) of Churches.

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do not see silver at all, because they
are leaving it almost out of account. They think
their gods like this
brightness & those of the other nations
allowing themselves to be taken by this attraction,
will despise the simplicity of their
worship, will abandon their temples &
will come to their midst, in order to be
worshipped. The days of the solemn
Sacrifices they make sing & play the
instruments during the celebration of
their Mysteries. The organs & the
snake are their favorite instruments.
The Monarch sacrifices publicly
about three times in the year in honor
of the tutelary gods; which he
does with a superb pump. He is
covered with a tiara of four angles
to mark the four cardinal points
of the universe. Several
Satraps chosen are by his side in
crimson dresses: they are followed
by a great number of Ministers
clothed of linen, all laymen & without any
character. Each of them do
his duty, for which it is not
necessary to have any other preparation
than the will of the Monarch, which
he calls all at the moment of the Sacrifice

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& distributes their functions.
Besides they do not have any
exterior mark which is distinguishing them
from other men, as the
deacons & under deacons in *Europe*.
But the Monarch chooses them among
the people & he suddenly renders them
proper to all sorts of ceremonies,
as long as they have the clothes.
Nevertheless, they have in their
(Egiases) (4) a permanent Charge,
which has enough relation to the Exorcist
among the Christians. The one who
practices this, is a vigorous man,
who is armed of a terrible whip. Of
all the dogs he sees in the temple,
he does not miss one & he makes
all of them expire under the blows.
(5) The Sacrifices in the evening are done
without priests or Levites. A layman
appears only in linen dress, to light the candles &
withdraws himself immediately.
Then we sing & we play
the instruments as in the morning on
a very elevated theater. The people are
listening down below & they seem to
applaud by a deaf noise. The Sa-
crifice thus consumes itself by a
secret virtue & without Minister.

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(I) It seems to me all these Gods
cannot agree of all the Powers
of the earth, of which the Jesuits
look for the protection with so much eagerness.

(2) There is nothing constant in the
Religion of the Jesuits. The interest of the
Society & the politic are the only foun-
dations; in a way she changes as
the circumstances requires it.
They support to *Rome*, which they deny to
Paris; because it is of their interest to
not turn against them any Power.
Disowning do not cost them anything &
they have political principles, which allow them
to condemn today, what they
taught yesterday, like we will see it in
the following Chapter, in the matter *of Sancta-
rel*. They found the secret to soften the
harshness of the Christian Moral, to widen
the narrow way, to convert the sins
into good works, to join the worship of the
Idols with the one of God; because it was
an assured mean to win the favor
of the Princes & the Greats. They will retract
these errors, all the times we will
wish it. But they will publish soon after
apologies, as they did
on the subject of the scandalous propositions
condemned by the Popes *Alexander VII*.
Innocent XI. *Alexander VIII*. & of
Ceremonies of China, condemned all again
by *Clement XI*. These condam-

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nations & their retractions have
prevented the Father Pirot, the Father *Hurtado* &
the Father Daniel, did not take the defense of the
loose suggestions & the Father *Jouvency*
the one of the Chinese superstitions? This is
what makes *Melchior Inchofer* to say, the
Religion of the Jesuits suits themselves to the
ceremonies of all the nations &
does not forget to reject them all.

(3) The *Pharisees* composed a
sect among the Jews, which among others
feelings, admitted the resurrection of the
bodies & the soul transmigration as
Pythagoras; at least for those of the
good people, believing the ones of
others were tormented forever.
The author finds here a conformity between
the *Pharisees* & the Jesuits, doubtless
in these confuse so much
the Church with their Society, they
pretend to be enemy of one, is
to be enemy of the other; & it is
as much necessary, to be saved, to respect
the General & the Society, to be in
the midst of the Church. The good people, according
to the Jesuits, are those which are per-
fectly devoted to them & they do not dare to object
against their disorders: those will be
the only ones who will have part to the glorious
resurrection.

The *Herodiens* were others sectarian
Jews, who believed the former *Herod*
was the promised Messiah by the Prophets;
& we say, they had such a great
veneration for him, they celebrated every
year his birthday with a lot

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a lot of ceremonies. The great ideas
the Jesuits have of their General,
gives here the occasion to compare them
to the *Herodians*.

The *Sadducees* were being a particular
sect yet, contrary to the sect of the *Pharisees*, in they were denying the *Fatality*.
They were saying, since God is incapable
to do evil, then He does not take heed
of the evil men are doing. From
they were concluding that it is in our own will only
to do good, or to do evil. Doubtless, the author
wants to (express his disagreement) with all the
Disciples of Holy Augustine, to the *unstable* Grace
of the Jesuits, subjected to the *free will* & only his
own consent which renders it effective. And it is
what he had in mind, he says all is subjected to the
will of the Monarch, because of the necessity of an
effective grace by herself, is a prohibited dogma &
condemned by the Society.

(4) This type of Exorcist is the Sacristan,
of which one of the principal duties is to
hunt the dogs outside the Church.

(5) These Sacrifices in the evening are the
Vespers we sing with the Jesuits in
a high tribune & without priests.

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C H A P T E R VI.

The Colleges & the Studies of the SOLIPSES.

(I) They have colleges of which
beauty is proportioned to the
Cities where they are established. A great
number of (novices) come here to learn
the Sciences & the fine Arts.
They are investing several years to teach
only the principles & makes
the youth to waste a lot of time.
A (novice) did great progress
in their midst, when he was able to succeed
in deserving the applause of
a spectator on the Theater &
he knows to amuse him by his spirit
& his figures. They apply themselves
completely to these sorts of games & are
neglecting anything else. For this effect,
they choose the richer young people,
with the best looking & the most
nimble ones; make them to learn how to
dance & to jump with accuracy &
they give them in spectacle to the public.
Some are admired by their declamation,
others by their flexibility

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& their nimbleness. This is by this
the *Solipses* win most of the
young people & they engage them
to remain in their midst. But they recognize
soon at their expense
all their apparent kindness, their
beautiful words, their promises,
were only a snare to
trap them & they are well astonished
to have to deal with ferocious beasts
subsequently who are treating them with all
sorts of harshness. Those who can
escape their traps, win
for all fruit of their studies,
a great ease for the
Theater & for the gestures, a lot
of liberties in their actions &
of license in their speech;
in a way a young man of quality,
who went out of his hometown with an
education in accordance with his birth,
is coming back with the manners of a
charlatan & of an (acrobat). Thus this
is an advantage to be disgraced by the
nature & the fortune: those are not
sought for the exercises & have the time to
devote completely to their duty & to be in a
condition to be useful to the
Republic.

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After the study of the Beautiful Letters, they pass to Philosophy & to Theology subsequently. We do not recite anything of memory, but we debate the book in the hand: what it produces is they are not skillful in those sciences, except when they are on the benches. They do not know the Jurisprudence, because their judgments are not founded, neither on the laws, nor on the reason; but only on the authority of the Monarch. (2) Nevertheless, they stir up in particular & in the presence of chosen disciples, of questions on the Government which they call Monarchal, where they principally dispute *on the means to do the conquests & to preserve them; on the art, usefulness & the necessity to feign, on the amphibologies, the ambiguities & the mental restrictions, on the means to do apropos all sorts of captious syllogisms, according to the different circumstances of the place, the time & the thing.*

It is in this science, they excel. There is any difficulties they do not smooth, any objections they do not destroy, better than

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all the consultants of Jurisprudences of
Europe.

(3) They do not have any public Schools
of Medicine at all & this Art
is useless to them; for most of them
are using secret preservatives they
prepare at their place, or they have
the address to order from the most
remote countries. This is why they
are usually living more years than the other
men: nevertheless, their first disease is sometimes
fatal to them; but they try to escape to
this peril, while neglecting nothing to
preserve their health. Thus, it is not
surprising in the age the
Europeans are incapable of doing
anything, the *Solipses* are beginning to
hold the Charges of the Republic
& they fill them during
the course of several years, as
they were in the vigor
of their youth yet.

They have in Philosophy & in Theo-
logy a great freedom for the
feelings; & this is to render
recommendable among them to invent
& to teach different opinions.
It matters few if they are

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true or false, as long as they
have the novelty grace &
they were not put
in light yet. This is why (4) we
prescribe each year new
system & new terms:
we change the method to teach
the Arts & the Sciences; in such a manner
the last masters could not
hear those which preceded them.
There is any order in their
public debates. This is a caco-
phony & a perpetual shouting; &
the one who had the stronger
voice & the better chest wins.
We see him go out of the battlefield
all full of himself & testifying by the movements of
his body he awards himself of his
victory. He turns his eyes towards all
directions to collect applause;
but most often we hiss
& we make fun of him. It
is the Europeans who cannot suffer
to see the pride joined with the
ignorance.
They have no other knowledge of
Aristotle than what the Europeans
gave them about him; but he has any

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influence among them, not more than
the Scholastic Authors, for the
Theology. They have some writers
of great authority from what they
claim; but that does not prevent
they to often abandon their
feelings. Such are *(a) Phancursius,*
(b) Agarrulius, (c) Hellinasius,
(d) Homotarrius, (e) Discosenius,
(f) Banimonicus, (g) Pentasiphorus
& several others of whom the names
are in the annals of the Kingdom.

(5) Here are the principal questions
they are debating in Philosophy, namely,
An scarabeus paradigmatice stercora
volvat in orbem? An si mus in mare
mingat, timendum naufragium?
If the spirits are contained in the
mathematical points? If the body openings
are the ventilators of the
soul? If the barking of the dogs
produces the spots of the Moon &
several others of this nature they
teach & defend with conviction.
The Theologians on their side
examine, *if we could sail*
in the imaginary spaces. If the
intelligence called Barrack
has the virtue to digest iron. If the souls of the

(a) Fran. Suarez.
(b) Gabriel. Vasquez.
(c) Leonard Leffius.
(d) Thomas. Sanchez.
(e) Coninck.
(f) Father Baptiste.
(g) Greg Valentia.

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gods are colored. If the excrements
of demons can serve as remedy
to men. If the intelligences
please themselves to hear the noise of the
drums; & several other questions
so ridiculous, they support with so much
stubbornness they
look at as enemies of the Religion
those who dare to despise them.
We wanted sometimes to talk
with them about Theology such as we teach
it in *Europe*; but they treated our dogmas
as dreaminess & of extravagances
which the Monarchs had prohibited
in the whole Kingdom.
(6) Their annals do mention
of some European professors
who came formerly at their place &
engaged themselves to teach them a new Theology.
They easily obtained from the Monarch the
permission to teach in the Royal College;
but while talking about the *free*
will they raised it so high &
gave it so many extent they had
the boldness to assure
there is any power nor
prince that can dominate him. They
were immediately relegated by order of the
magistrates in the island of the

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Imaginaries so we feared this
doctrine carried the peoples
to throw off the yoke, in order to get freedom.
Which (was causes) the Europeans
who were in the kingdom,
lost a lot of their
commendation & the esteem we had
for them. Until some others
came since, protested
publicly that these supposed
Doctors were people without name
& without authority which had no
dwelling & to earn a living
had the custom to cross all
Europe debiting a doctrine
like it was, without order & without
method: they were more than once
driven out of the Cities because having
been received in the Universities,
they violated some of the statues & wandered
from the ordinary method to
teach: they were opposed everywhere
to the customs & to the laws of the Country;
which made them especially hateful
is they had authorized
the doctors to be free of the laws
under the pretext of some supposed
privileges. That they had besides
any title nor degree:

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they were in a word, only
imaginary Doctors. This authentic
protest reestablishes completely
the reputation of the
Europeans.
    But let us go back to our subject.
The *Solipses* would accuse rather their divinities
of ignorance, than to be reduced
to recognize some error
in their masters, they are so (emotionally
dependant) & subjected to what they teach.
These only sources are pure,
all the others are corrupt
& nothing is more ordinary,
than to hear them raise their
oracles over those of the other
nations. They speak publicly
& write on all sorts of matters
with an inconceivable boldness.
All is of their jurisprudence to the
remedies; & the orvietan they
know to sell for at least as
much of address, than this charlatan of
Apulée, who seemed to swallow a
poisoned sword or this other
who carried snakes in his bosom
without receiving any damage.
In a word, we find at their midst
a great number of operators of surgery,

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of surgeons, of drug merchants, of apothecaries & of perfumers. They are very skillful to compose the makeup; & who would want to perfect themselves in all those kind of professions, would only have to be instructed by the *Solipses*.

But to finalize what concerns their Doctors, they are above those of *Jerusalem*, in the fact they do not explain at all their own laws, because they are so obscure & so mixed-up, they could never render them intelligible; but they make their own business to interpret those of the other nations to correct them & to introduce new ones by their own & without being asked. They are too suspicious & we would risk too much to give them this responsibility. Which I could prove by a lot of examples; but I will be content of the one of a certain (a) (7) *Resultantius*, who wanted to interfere to make the commentaries on the laws of the (b) *Muralganiens*. He said among others things, their kingdom was not belonging to them & we would not let them live only by grace.

(a) Ant. Sanctarelle Jesuit.
(b) Des François.

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This behavior, or rather this
effrontery irritated the Prince so much
of this proud nation, he resolute
to declare a bloody war (c)
to *Vibosnat* & he threat to exterminate
his subjects everywhere he could find them,
if he would not punish, or if he would not
deliver this reckless. These threats
frightened *Vibosnat*. He made search
Résultantius & he gave him between
his hands. But this Prince allowed himself
be so touch of compassion
to the view of this man, for that
the fear, or the disgrace
had made him forget all that he had said
he liked better to believe it was more
of ignorance than of malice in his
fault. This is why he forgot himself
all his resolutions & was
satisfied to make swear *Vibosnat*,
him & his Subjects would subscribe
subsequently, without any consideration for the
difference of Religion, to all the laws of
the *Muralganiens*: they would disavow
what had said *Résultantius*
& which one could similarly say.
Nothing more was necessary
to appease this Prince
& to prevent them to enter at

(c) Mutio Vitelleschi General of the Society

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war: but he made burn on the public
place the writings of *Résultantius*.
Several of the *Muralganiens*,
made fun of the cowardice of
Vibosnat in this occasion & criticized
him to a so dearly cost has surrendered.
Others to the contrary, praised
his prudence & his address,
to be able to turn his conscience &
the one of his Subjects according to the
different circumstances. This example
authorized all the others neighbors Princes
to prohibit more boldly &
more often the maxims of the
Solipses.

R E M A R K S.

(I) There are only in the most
considerable Cities, the Jesuits give
themselves some trouble for the education
of the youth; because the glory of the
Society is interested more than
anything else. This is the reason why they made come the
most skillful teachers they have &
do leave in their small colleges of
province, only the ignorant, they don't
know more than the pupils
they are teaching. Thus, it is not astonishing
we do few progress in their
midst in the Beautiful Letters. As it
is not charity at all, but self

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love, which makes them to undertake
the youth instruction, they give themselves very
little pain to steadfastly teach
the children, as long as they distinguish themselves &
they satisfy their pride. Because
they do not want to borrow something
from others, they mixed-up so much
the principles of the Latin language, by wanting
to explain them by themselves, the
children are passing entire years to
learn from the Rules, where it is impossible
for them to understand something. It is also
to satisfy their vanity & to parade
of the few they know, they are so avid
of the Spectacles & they made lose so much
time to the pupils, to dispose them to
appear on the Theater. After all, if they
have now skillful people in the Beautiful
Letters, which we can not deny than few
ones are, it has not always been that way.
I refer to *Mariana.* "The
“Jesuits, he says, chap. 6, under the pretence
“to want to form the youth morals,
“are putting themselves in charge of teaching the Beautiful
“Letters; & most of those who
“teach them, or they never learned them,
“or do not want to learn them.
“This is why the
“pupils learn in their midst so bad
“principles, they can never get rid of
“after….And if we would examine
“seriously, how much this teaching method
“is pernicious, it is without
“a shadow of a doubt the Powers would use
“their authority to the care of the youth.

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(2) It is certain & the Jesuits cannot
deny without making a lie, that besides the
Rules & the *Constitutions* which were printed,
there are particular others
which concerns the political government,
for the Provincials & the Rectors
& which remain hidden. It is without doubts
those secret rules, of which want to speak
Dom Jean de Palafox, so much known by the
holiness of his life & by the persecutions
he suffered from the Jesuits,
in his second Letter to Innocent X.
"Which other Religion, he says, has the
"Constitutions they hold secrets,
"privileges they do not want to admit,
"hidden rules & everything left
"concerning their behavior, covered &
"veiled by a mystery we do not comprehend?
"That if all which is unknown is seen
"to be excellent, I also believe firmly
"they must be seen for suspicious,
"especially what is concerning the Ecclesiastical
"Orders. The rules of all the
"other Orders generally appear
"to everyone eyes…. But
"there is more Religious among the Jesuits
"& even of Religious professed who
"ignore the Constitutions, the privileges
"& the own rules to the Company,
"although they do submit & are forcing themselves
"to make them to be followed that there are some who
"knew them.

(3) Although the study of the Jurisprudence
& Medicine is forbidden by their
Constitutions, Part. 4 chap. 13 page
161, as being of any use to them,

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nevertheless they obtained the power to exercise
the Medicine against the defense of the Councils
& Canonical Constitutions,
as one can see in the Bulls of *Pius IV*
of August 19th 1561 & of *Gregory XIII* of
February 11th 1576 because they recognized
she could be of a wonderful relief
to them, to win the good graces of the
Greats, while sharing with them part of their
remedies & of their preservatives: which we will
see in more details in the chapter 19.
(4) "All is changing in a few years, says
"Mariana chap. 6 not only in the
"opinions, but also in the terms &
"in the manners to speak. And this change
"is so considerable, after
"six years the last ones no longer understand the
"first ones. Which does not only happen
"to those who left the Schools & return
"back there, but to even those who
"are continuing their studies without interruption.

(5) The Author wants to make understand by these extravagant questions, that most of the ones of which the Jesuits handle in their Philosophy & their Theology, are neither having common sense nor being useful.

(6) *Melchior Inchofer* represents here very skillfully, of which manner the new Theology of *Molina* & of *Lessius* was received in the Universities & the oppositions the Jesuits found to introduce themselves. For it is about them he wants to speak under the name of these European Doctors, who had come among the *Solipses* to test their new doctrine.

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Indeed, which other Theologians did give
so much amplitude in power of the *free will*?
Are they not the Jesuits who seized
the biggest part of the Universities
of *Europe*, who overturned the
statutes & corrupted the doctrine? Are
they not the ones who were driven out of several for
those very reasons, as of the one of Padoue?
All the Universities of *France* are they not
jointly opposed to the ambition
of these ignorant Doctors, of whom the goal
was to become absolute sovereigns in the
Republic of the Beautiful Letters & Sciences
& did they not obtain against them a
judgment pronounced by the Private Counsel
in March 7th 1626? Could we ever oblige *Paris* to
share with them part of her privileges? See as
the University of *Cracovie* speaks about it in a
Letter she addresses to the one of *Louvain*.
"The Jesuits at last made known in
"our Kingdom, their innocence & the
"holiness of their life are not such as
"they attempt to make it known….
"Their erudition is so limited among us
"which seems to us your fear is
"poorly founded & they look for something else
"than to seize the empire of the Beautiful-
Letters…. A great amount of their pupils
"repented to be attached to
"such masters; & after recognizing
"the pomp of the Jesuits & the few progress
"they had done in their midst, they came back
"to our midst, to be instructed all over
"again…. These Fathers have no other
"goal than to annihilate all the Universities;
"& if you do not bring all your due diligence

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“to support a common cause, it will
“have soon no more literature & the
“brightness of the former doctrine will be
“completely extinct.
“They affect to debit special & new
“opinions, said *André of*
Trèves, doctor of the Infante of *Spain*,
in a Letter he wrote in *Brussels*
in the year 1627 to the University of *Salamanque*; &
“because they want to rise above all
“the others, they do not have difficulty
“to violate the statutes of the most famous
“Universities.

This is not the place to make known
the new opinions they teach us
& they are teaching everyday.
The public is fully instructed of that. It
suffices to say & it would be easy to prove it,
there is almost no items of faith, nor
maxims of Moral, which they did not attempt
to destroy. The General *Vitelleschi* is obliged
to make reproaches to the Superiors
in a Letter he writes to them. “It is well
“to fear, he says, that the too loose opinions
“of few of our Society,
“principally in the morals matters,
“not only do not turn her upside down, but
“do cause great harm in all the
“Church of God. This is, the
“Superiors give order to those who
“teach, or write, to not use
“these rules in the choice of their
“opinions at all: *We can not support this feeling: it*
“is possible: there are Doctors that teach it:
“but if they are adopting the opinions

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“the most certain, which are authorized by the most
“considerable Doctors, who are
“most in accordance with the good morals,
“& that they can nourish more
“& increase piety & not to corrupt it
“& to ruin it.

And it is this torrent of new opinions,
which principally obliged all the Universities
to object against a so pernicious Society
to the Religion.

(7) The Father Sanctarel Jesuit, published in
1625 a Book entitled: *Treatise of the Heresy,
of Schism, of Apostasy……
& the power who has the Pope to punish those crimes,*
printed in *Rome, with permission* of the
Superiors & with the approval of General
Vitelleschi, of Vice herald or
Vice- regent of the Pope & Master Cantor
of the Sacred Palace. This Jesuit claimed in
this treaty, *that the Pope could punish the Kings
& the Princes of temporal penalties, that he
could lodge a complaint against them & to strip of their
States for the crime of heresy, that he had the right to
exempt their Subjects of the oath of fidelity* &
several other suggestions so irreligious.
The Faculty of Theology & the University
of *Paris* immediately prohibited this
ultramontane doctrine by two decrees; &
the Parliament rendered also two solemn complaints.
The first ordered the Book of the
Jesuit *Sanctarel* would be burned by the hand of
the Executioner & the Provincial of the Jesuits
& others to be summoned to the Court,
to be heard.

Here is the Interrogatory which undergo to
Father *Cotton* to this subject: we will recognize

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the few accounts we must do concerning the retractions of the Jesuits.

ITEM of Requests of *Sirs of the Parliament to the Jesuits with their* Responses.

March 14th 1626 the Jesuits were summoned to the Upper Chamber.

Sirs asked to them: Do you approve this evil book?

Cotton, who is the Provincial of the Province of Paris, accompanied with three other, replied:

SIRS, *as long as necessary, we are ready to write against & of disprove all he says; & by effect, we received to our House ten copies, that we all eliminated.*

The Parliament. *Eliminated? Is this your duty to act like this?*

The Jesuits. *We believed that we could only do that.*

The Parliament. *Why you did not bring them to Mr. the Chancellor, or to Mr. the first President?*

The Jesuits. SIRS, *we are obliged & abstain to a lot of other obedience, which do not practice the other Religious.*

The Parliament. *Don't you know that this evil doctrine was approved by your General in Rome?*

The Jesuits. *Yes,* SIRS; *but we, who are present, do not approve this imprudence & we criticize it with all our strength.*

The Parliament. (*Or sus): reply to these two*

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things: Don't you believe the omnipotent King in his States & do you think that a foreign Power be able, nor should enter, neither in the person of the King we can disrupt the rest of the Gallican Church?

The Jesuits. No, SIRS, *we believe him to be all powerful, as for the temporal.*

The Parliament. *As for the temporal. Speak to us frankly & tell us if you believe the Pope can excommunicate the King, free his Subjects of the oath of fidelity & put his Kingdom in peril.*

The Jesuits. Oh! SIRS, to excommunicate the King! *The one who is the elder son of the Church, will apply himself well to abstain of doing something that would obliged the Pope thereto.*

The Parliament. *But your General, who approved this book, holds for infallible on aforementioned matters. Are you of different belief?*

The Jesuits. SIRS, *the one who is in Rome, cannot do otherwise, than to approve what the Court of Rome approves.*

The Parliament. *And your belief?*

The Jesuits. *She is completely opposite.*

The Parliament. *And if you were at Rome, what would you do?*

The Jesuits. *We would as those who are there, are doing.*

(Someone of the Sirs said then: What! They have a conscience for Paris & another for Rome? God keeps us of such confessors.)

The Parliament. *Or sus; reply to what we asked you.*

The Jesuits. SIRS, *we implore you to allow us to communicate together.*

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The Parliament. *Enter into this room.*
(they were together about half an hour, after they came back to the Parliament)
The Jesuits. SIRS, *we have the same opinion than of Sorbonne & subscribe the same way of the Sirs of the Clergy.*
The Parliament. *Do your declaration over that.*
The Jesuits. SIRS, *we implore you very humbly to give us few days to communicate between us.*
The Parliament. *The Court gives you three days. During which the Court made observe their departure & was there since the afternoon of the same day, they were with the Nonce since two hours until seven in the evening, confined with the Ambassador of Flanders, which is as much as all Spain.*

Proposed ITEMS *to the Jesuits, to be signed in Parliament March 16th 1626.*
That the King does not hold his State, than of God & of his Sword.
That the King does not recognize any Superior in his Kingdom, than God only.
That the Pope cannot put the King nor his Kingdom in interdict, nor to exempt his Subjects of the oath of fidelity they owe him, for some cause & occasion it might be.
DECLARATION *of the Jesuits, of March 16th 1626 on the said items & propositions & against the doctrine contained in the book of Sanctarellus Jesuit, in the matter of the person of the Kings & their authority.*
We undersigned declare, disavow & withdraw the evil doctrine contained in the book of Sanctarellus, in the matter of the

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person of the Kings, the authority of their Majesties, relevant independently of God, as to shed our blood & to expose our life in all occasions for the confirmation of this truth. Promise to subscribe to the censorship that could be done of this pernicious doctrine by the Clergy or the Sorbonne & never to utter opinions nor doctrine contrary of the one that will be hold in this matter, by the Clergy, Universities of the Kingdom & Sorbonne.

Made in Paris by the aforementioned Religious of the Company of Jesus, March 16th 1626.

The Parliament further made a second judgment March 17th 1626 by which it is enjoined to the Provincial & to the Pupils of the college of Clermont to subscribe all to the censorship of Sorbonne & to declare a doctrine contrary to the one of Sanctarel.

Who would only believe this ease to subscribe, would be a proof of the sincerity of the Jesuits? Nevertheless they never abandoned this doctrine, although they outwardly condemned it. They spread since this retraction, an infinity of books, where they defend it & there is only some years Father *Jouvenci* renewed it in *Rome*. They were quit for a disavowal again: it seems that if they sincerely disapproved of the impieties of their Writers, they should get from that some punishment. But it is the complete opposite; & they act to their consideration, as if the condemnation of the Popes, Universities or Powers added something to their merit.

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C H A P T E R VII.

Different *customs* of the SOLIPSES.

There is no nation more curious
than the one of the *Solipses*, whether
this curiosity is natural to them,
or that they acquired
the habit. Each of them research
all the new ones with more care
than formerly did the
Athenians (I). They put them in writing
& they send immediately to the
Monarch with their reflections & their
conjectures, which are always extra-
vagant & ridiculous. Never they
relate something of what they saw,
or heard, without adding their own,
whatever harm that might bring
their exaggeration. They have an admirable
address to collect all of what is
said in the public, to make it
the subject of their discussions.

It is not allowed to them to go out
alone; & (among) the companions, that they
provide to them, there is always one,
who is less to accompany
than to observe them. They

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mutually do this service;
which means they rarely trust
one another, unless they are
not (really) intelligent. They do not keep
any etiquette while walking: they
run without restrain; they run
their eyes impudently over all directions;
they let their arms to balance,
their robe is sometimes down, sometimes they raise
it from the back, in such a way that they seem
to have their hands tied up.
When the heat is incommoding them, they
do with their hat or with their
handkerchief a fan. They do not stop
to speak during their whole walk.
They do not greet anyone, only those
of which they believe to be able to use
some services: then they do to them
a gracious & deep bow;
& they embarrass very few to
pride of courtesy in regard to the
others, no matter how worthy they are,
in order not to be out of their soberness,
so they say.

All these different customs are
observed in the whole Monarchy,
as in the capital. They have a
law, which orders that for the less
once during the course of the year,

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they make inform the Monarch all of what
they saw & heard: in order for him to
foresee the future with more
precision, than with the disposition of
the sky & stars. The (a) satraps
& the (b) governors of the
provinces, that are ordinarily charged
to send these memoirs, do not
let escape anything that can
turn to their praise, so that their
names are officially put in the annals
of the Country & that we read under the
government referring to the things
that happened.

What appears admirable is
that none of the *Solipses* knows very well
all the laws of the Monarchy. They
have only a hazy knowledge
& speak only vaguely.
But how could they know them?
The number is too great,
they change them everyday & they
do not make them to be studied. They make
sure to not put them between
the hands of the young people. They only
allow to the elders to read them,
of which the age weakened the body
& the spirit. From that fact is coming there is only
confusion of their knowledge that they have

(a) The assistants.
(b) The Provincials of the Society.

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& what they can provide.
But on the other side,
what would be the use to read them & to learn
them, since the whim of the
Monarch brings so many changes
& the explanation of which
they are susceptible, is not what
presents the text, but only
the one it pleases him to give to them?
(3) We present a summary of
these laws to those that want to join
the *Solipses*, of whom we ask them to give
an account every month & every week.
But they are not more advanced than
others. This is a sort of body
without a soul & lives only by the
will of the Monarch, who has the power
to reverse all & to do with what is white today,
to become black tomorrow. Who would want to object
to such extravagances, would
see himself immediately threatens of exile &
would hear those threatening words,
obey or go out. It is (therefore) necessary to
renounce to the reason, to the common sense
& to submit to everything as a blind person.
Otherwise we are not worthy to be *Solipse*,
nor even to be a man.

It is by this maxim that they

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believe that the Monarchy is supported
since the beginning & will
support herself subsequently. But it
would be necessary for that, they would
have yet to elect their Monarchs
at the golden age, so that they remained not
a long time on the Throne; for nothing is more
pernicious to a State, than a long
government; & it is impossible
for a Prince to not become proud,
& does not take too much authority.
They swear all to observe
the laws & the regulations. But most do
it against their will. (4) Nevertheless, they dare
not to exempt some, nor to change the
state, unless the fate is
cast (out) & or that an order of the
Court is coming for them. For
that they invoke a certain unknown
divinity, which can change their condition
& to free them from the engagement
that they contracted. If she not favorable
to them at all, this is it. It is necessary to remain,
whatever that might happen & whatever repugnance
they might feel.
Their reverence for the Monarch
is bigger than the Europeans
for the Pontiff of *Rome*. She
goes to almost elevate for him altars,

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& to offer him incense. First
they hear his name pronounced,
they immediately hit with their feet.
It is their first mark of respect for him.
If it happens that he appears
in front of them, they prostrate at once
& throw their face against the
earth. If he does to them the honor to
descend at their place & that he orders them
to receive him, they run with eagerness
& all in disorder ahead of him. They dismay
& walk on one another
to approach him & to do services
to him. His health is so dear to them,
they all are disposed to obtain for him
the conservation, even at the
expense of theirs.

We do not see him eat & he
does require to be served in secret. Sometimes
he calls the Satraps at his table. He
is under a magnificent canopy, all
sown of garlands & of embroidery
crowns. And those that he invites are making sure to
stay away from him. The
floor of the apartment where he eats
is a work of parquetry,
where we see (5) certain characters
that designates their divinity. He takes

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to all the hours in the morning,
prepared broths at great expense.
The satraps follow his example,
just as well as those of the people who
are in condition to do it & they do not neglect
anything to be precautious against the
indigestion. The Officers who
remain in the palace & who are in
very great number, are usually eating
all together, without any distinction
of rank or of quality. But
during the solemn feasts, the satraps
have the first places. During
the meal time we read to them some
chapters of the antiquities of the
Monarchy.

(6) The rules of etiquette they
are observing while eating, are very
different than ours. This would be
an impoliteness for them, to not
have the legs crossed & the elbows
on the table. They are not using
nor knives nor forks;
but they break their bread in pieces
on their plates, take the meat
with the fingers in the dishes
& are piling up at the same time from one
& the other hand the bread & meat in
their mouth, until there is no

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no more space to fill. As for
the pieces which are not
well chewed, can more easily
go down to their stomach, they
are swallowing, or a full tumbler of wine,
or a bowl with a lot of soup; &
this so skillfully as this drink
falls on their chin,
& is sprinkling their beard. They eat
so fast, that they seem
to devour; & for no one
gets ahead of them, they swallow the whole
pieces completely. They do not cut
the meat, but they tear it
with their hands; & if they see
some bone, they bring it at once
to their mouth & remove all the meat
with their teeth, a lot more promptly
than would do a large watchdog or a mastiff.
This is why the misfortune is to those
who are not doing the expedition. Those who
finished before the others, in order to not
remain idle, are taking a toothpick;
or if they do not have one, are
cleaning their teeth with the end of their
knife & they are rinsing their
mouth with wine, and they seem
to re-vomit it on their plate, without
offending anyone. If it remains

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some piece in the mouth yet,
when we get up of the table, they
come to finish it in the middle of the
room, turning himself from one side & to another,
to be admired. We should not
omit there are some, after they
had a drink, are having a piercing sigh,
testifying the pleasure they have
just tasted & they hit a
big blow the table while putting
their cup or tumbler back. Others
gulp down & make hear
in their throat a certain murmur,
similar to the persons having a
cold. Some with their
spoons, rub their plates or
their bowl of such a manner that we are
under the impression to hear a rattle weapon.
Several break with great noise
on the table walnuts, almonds
or kernels & do with the dinning
room a shop for marshals.
They have a lot of other
rules of courtesy, which they practice with
an admirable exactness. Here is the
most beautiful one: to save
their handkerchiefs, they wipe their
face while eating & they blow their nose
with their (napkins), all dirty &

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all wet, in which they are
contemplating themselves as in a mirror
subsequently. But let us change the topic.
The (a) nobles must greet
one another, each time
they meet: (b) but (7)
those of the people never do it
even if they would be warned by
the most distinguished people. This is a privilege
they claim to have obtained from
a Monarch, who granted them
also the privilege to see no
difference between them & the nobles, nor
for the places, nor in the visits,
neither in the companies. Furthermore, the
crudest ones & the most ignorant
got it often by the favor,
than those with the merit & the birth
should elevate; besides they are
even becoming the masters by their
depositions, since it is them,
as I said above, which we
normally choose as observers
& to use them as spies:
which is the source of an infinity of
troubles. It is doubtless very sad
to a person of quality to view his
fortune between the hands of an irreverent person,

(a) The professed of the four vows.
(b) The Jesuit temporal coadjutors.

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who can lose it by the least
report. And it is not pleasant at all
for a man of honor to live
in a State, where the lie is
unpunished & or the Monarch is allowing
the slanderers to direct his decisions.
This is why the merit &
the virtue are not rewarded at all, why
the disorder is suffered, the flattering
are prevailing, why the modest
are neglected & why those who profess to be sincere,
are hated. But the topic would be
inexhaustible if I would want to talk extensively on the
extraordinary customs of the *Solipses*. I want
the reader to go back to the chronicles of the
Solipses, where he will find their most beautiful
actions & their customs distributed
by years, by months & by days.

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N O T I C E.

(I) Nothing is more frequent in the midst of the Jesuits, than the letters. The superiors of the houses & the rectors are obliged by their rules to write all the weeks to the provincial & to inform him exactly of all what happens in the outside, as well as in the inside of their houses. That is why they are so eager of news. The provincial must write monthly to the General & to instruct him of all he learned from the superiors & rectors. This is why there is nothing that happens in all the kingdoms of Europe, of which the General does not receive unquestionable news. It is easy to judge how much this letters exchange can be pernicious in certain circumstances.

Besides, the provincial have to do a recapitulation every year of all the letters he received of the subordinate superior & to signed of their hand and send it to the General in the month of January. It is allowed to add & to change whatever it pleases them. It is what they call the annual Letters. They must inform the General of the progress of the Society of each province, the number of pupils, what reputation she has, the persecutions she suffered, the legs & charities people did to her. It is what we can see

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in the particular constitutions under the titles,
Formulated scribendi, & of *Litteris annuis*.

(2) The assistants are those who compose
the secret counsel of the General. There is
at least one by every nation of which he takes
the name & they always reside in
Rome.

(3) We ask to the novices to read the
Apostolic Letters of *Jules III*; the summary of
the *Constitutions* & the common Rules,
of which they ask accounts
every weeks & all the months, according to
the thirteenth rule of the master of the novices.
We do not allow the other Jesuits, besides those constitutions, to
read others than the (nation) they particularly have the
responsibility.

(4) The Jesuits are engaged to the Society
after the Novitiate & can not
leave by themselves, unless it
would be to enter with the Carthusians.
But the General is always the master
to dismiss them until they pronounced
the last vows, which is putting them to the number
of the great professed. And this divinity,
who are imploring the ones who are regretting to be
Jesuits, is not something else than the order of the
General, without which they must pass
the remainder of their days in the Society.

(5) Those characters which designate the
divinity of the *Solipses*, are the letters of the Holy
name of Jesus, the Jesuits are taking for their weapons.

(6) The author wanted to entertain himself in
describing the dirty poor manners of which are eating

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the Jesuits. This defect is the most common of the Religious orders.

(7) The number of the temporal coadjutors, or public brothers, is so humongous in the Society, they are often fearsome to the superiors & to the General by their arrogance & their mutiny. The excessive multitude of laymen loses the Society, said *Mariana*, chap. 7. There are almost as much as of the professed, because we elevated our novices & our pupils in a too high idleness; which we do not want to oblige them to any work; & because we have the pride to not want to learn anything from the other orders of monks. Most of these laymen are crude & brutal, as can not lack the craftsmen, or the peasants who are coming out of the cart…It is happening often they are forming the cabals & mutinies by entertaining & practicing on each other…They are not different of the others for the clothes because this constitution was cancelled several years ago, I don't know from which authority. The superior is using those people to spy on the other Jesuits; & it is not astonishing, having the soul so low, they have (the attention of the superior) and are working to be in his favor by their flatteries and their lies.

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CHAPTER VIII.

The magistrates of the Solipses &
the form of their Government.

Before we talk about the laws,
the assemblies & the judgments
of the *Solipses*, it is necessary
to know which form is
their *Monarchy*. The Monarch is
perceived by his subjects for the
first of all the mortals; & he does
not recognize above him, except a
certain secret & invisible power,
that he honors in a manner that
pleases him. He is above all the
laws & the ones of the nature have no
power on him, except that he is
not exempt of death & human
infirmities. Whatever his character
might be, he possesses all the
virtues & all the most beautiful
qualities; & it is a crime of high treason
to blame or to not approve
whatever single action he is doing:
which hurts some satraps;
but they are obliged to suffer

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(at their own expense), what their ignorance
& their blindness is approving.
The doctors are bringing four reasons
that prevent the reign of the
Monarch would be fixed to an appointed
time. The first one is, once
someone had taste the (advantages) of
the domination, it is very difficult
& at the same time very sad to go
back to the subject rank. The second
is, so those that will be rather
happy blessed to succeed him, to not have
also the disagreement to see their power
terminated before they would
wish it. In the third one, it would be
to fear, that if the Court
came to change so often her face,
the quietness & the good order of the
Republic would suffer. For the
satraps would not be assured
in the possession of their responsibilities,
& would see themselves at any moments
exposed to be supplanted by the favorites
& the flattering of the new Monarch.
At last the last reason, is
they are involved by an oath to a
specific divinity; & unless she
declares evidently her will

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by strong inspirations, it is not
allowed to change the government.
This divinity is in fact well
hidden, since they never address
to her sincerely, than in their
most urgent needs & besides the worship
they render to her, is purely
exterior.

All the magistrates are chosen
by the Monarch, who distributes to each
his department according to his will.
There are twelve who remain in
the palace to examine the
most thorny matters, one hundred we are
sending to govern as much provinces
& another infinity who are attendants for every City.
The one & the others have also their
counselors, their guards, their
ushers, & an infinite number of
servants. There is besides all of that
in the Court of the Monarch yet, more than
hundred informers who have as much
authority as the Greats. This is the
surest & the shorter way
to elevate yourself to the responsibilities and the
dignities. All these magistrates have
so much correspondence with
each other, than the most elevated

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are always informed of what are
doing those who are under them.
And in an expected timing, as
I already said, we send to the
Monarch a detailed report on the
state monarchy in general,
on what happened in every
province, in every city, in
every house, in the most
secret places. In sort that nothing
escapes from his (scrutiny), not even
the most useless & unimportant
things. And one of the reasons
we must admire the extent
of his power, is that he
demonstrates from it the most secret
thoughts of his subjects. For those who are
giving him information, they are not content
by just explaining what they
did see or heard, they are furthermore
making him aware of their conjectures &
are warning him about what they are believing
to happen. They have an entire liberty to
reason. The fictions & the
lies do not cost anything to them: their
unique goal is to please. We keep the
memories in the archives of the palace.
But beforehand we add
several marginal notes, for having a reminder

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of those who deserve to be
punished. There is no marginal note for the
rewards. They are given very
rarely & even if you would deserve it,
it is not a reason to have a mention of it.
Instead nothing is more frequent,
than the punitions for the most
frivolous subjects; & they are
so much more severe, if you
are less guilty. That is the way they are using them,
(the marginal notes) so nobody flatters himself,
than it is his own merit rather than the
good pleasure of the Monarch, which
put him in favor. This is why
there is any *Assuerus* in this Court;
although there is more than one *Mardochee*,
& a great number of *Amans* worthy of
the gibbet.

Concerning the responsibilities of the
Satraps, who are in the provinces,
or in the cities, they are not
perpetual. The Monarch
continues or changes them, when it
pleases him & it is necessary to have a
great influence to remain there for give years.
It is not by covets nor by the
cabal someone is elevated to these places.
Those who are expecting it less,
are elevated; & those who would be the

most capable to fulfill them, are
excluded, because they would only
need in their administration only the
assistance of their own knowledge,
instead of the others (the designed Satraps)
deprived of it & scarcely having the
common sense, which are governing
only by the spirit of the Monarch. And it is
exactly how he is making obvious the
extent of his power, to know how to ally
two things which are diametrically opposed &
which even appear above the
natural forces, by giving the government
of his peoples to persons which
ignorance is making them totally
unworthy.

There was already a long time ago that I had
learned with the Jesuits in *Europe*, there
was not any power which could
make that different beings of reason,
that is to say, different beings forged by
the imagination, (became),
without being destroyed, a single & same
nature. The philosopher who taught
this doctrine passed three entire months
to dictate it; & all the times
he supported it, the heat of the debate
was so strong, he never
went out without being out of breath &

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all hoarse. But he would not take
so long to retract, if he had known
the wonderful agreements which
could do the spirit and the wisdom of the
Solipses. To the remainder, what the Europeans
are making fun of as long as they want
of their maxims, they will always be
constrained to acknowledge that
without them, it would be absolutely
impossible for a monarchy to preserve
& support herself for a long time.

R E M A R K S.

There is not in *Europe* a more absolute
or more respected Monarch in the states,
than the General of the Jesuits. All is in a
perfect submission to his consideration. His
only will is the oracle of his subjects. His
orders are received blindly & executed
without examination. It is ordered to them
to obey him in all, as to JESUS-
CHRIST himself. Therefore, he is often
called in their constitutions the *Lieutenant*
of God, the *Vicar of* JESUS-CHRIST,
he is above all the laws. He has the
power to reverse & to introduce
new laws. The Jesuits in a word
do not recognize on earth any other
power to which they are obliged to obey,
rather than to their General; thus we should not be

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surprised they be so many times
opposed to the will of the Popes & Princes.
The General made them known his will
was contrary. This is enough.
I believe an Angel would uselessly descend
from the sky, to divert them of their
blind obedience.

The principal cause of the abuse the
General does with his authority, is the
perpetuity of his position. It is necessary to have
virtues which do not have the Jesuits, in order not
to loosen the bridle to his pride & to his
ambition in a dignity, of which he is
assured to be the undisturbed possessor for
his whole life. It is useless to discuss
here of the inconveniences of this
perpetuity. I could only repeat what
Melchior Inchofer clarifies subsequently
with a lot of irrefutable proofs. Just check
only what *Mariana* says in the chap. 10.

We are at the source of the disturbance
& disorders which are happening in
the Society. *Singularis ferus depastus
est eam.* The monarchy of the General is,
to my opinion, which loses us &
crushes us. Not because it is a
monarchy but because she
is not well tempered. This is a
ferocious beast, which ravages & reverses
all she is touching; & if we are not
putting her in chains, we will have
no rest to wait…. Although
we have laws & even in more great
number that would be necessary,
nevertheless the General has any consideration,
nor in the distribution of the responsibilities, nor

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in the choice of his subjects or in the
establishment of the colleges, neither in an
infinity of other aspects. For there is
no law of which he does not have the power
to exempt who he wants. Unless
a Monarch wants to practice
an absolute tyranny, he must not resolve
anything in the special matters
& temporal without the opinion of his
counsel. This is a deplorable thing
& completely worthy of compassion, to
undertake the complaints from all
the nations because everything
in every province is regulated according
to the whim of a provincial & of two or
three other Jesuits, of which the General
knows the fidelity & the devotion to his
person. We do have a poor opinion of any other,
no matter the merit they might have.

There is no justice, nor equity in the
government of the Jesuits. The merit
remains without rewards. Often it is
even persecuted. *Melchior Inchofer* is
furnishing a perfect example, concerning his own
person as we saw in the Preface.
The responsibilities are normally filled by
the less worthy of the subjects. It suffices
somebody is disposed to advance the glory of the
Society at the expense of the good faith,
the truth & of all the laws, to deserve them.
They are even very often the price of
the biggest crimes. The Father *Brisacier* was made
Rector, after he vomited the most horrible
slanders against the Prelates &
the Theologians who were opposed to the

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novelty of their doctrine & to the
looseness of their moral. He accused them
of being *Prelates of the demon, the
doors of hell, to build the treasure of the
Antichrist, because he said, they abolished
the Indulgences, the worship of the Virgin,
the sacraments of Penitence & of Eucharist,
the Theological Virtues & Morals. Jarrige* says
the Father Malescot, after being convinced
of deceitfulness & of a criminal antedate,
of provincial that he was,
was sent to Tournon for all punishment,
to be rector there. *Which government
oh God,* shouts Jarrige*, is the one which
puts the crimes on the throne & the virtues
in irons! If the Judges condemn a
man meritoriously to death for an antedate,
what is the justice of the General of the
Jesuits, who gives rector authorities to those
who are canonically convinced to have
falsified a public contract? And you will tell me after,
among them we give the responsibilities to
the most worthy ones?*

Listen again to what *Mariana* is saying
on this subject, chap. II. "The provincials &
the superiors of the Society exercise a
violent & tyrannical empire. Each
of them does all which he judges appropriate; &
all blinded as he is, he obliges those
who see clear, to walk where it
pleases him. There are several cases in the
society on which there is no laws.
Those who conduct themselves poorly in the
government, have no punishment
to apprehend. And if there is some laws,
those which are in place, or they do not

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observe them at all, or they are interpreting them
to their fantasy. Most of those who are
filling the responsibilities, have no
merit because the General fears
the persons who are witty & have
virtue & he looks to only lower them.
The honest people are the most suspicious to him,
than the mischievous. There are several crimes
happening in the Society, which remain
unpunished & buried in the silence.
The General ordinarily does fill
the responsibilities by the same persons
taking their turn. Often he gives it to them
forever because, as he has
in mind the enlargement of his
monarchy, he thinks this maxim
contributes a lot to it. Several Jesuits
do the business of informers,
although we are giving a more elegant
name to those who are insinuating in the
good graces of the superiors by their bad
faith & their slander. We also find
a great number of (flattering) & the
adulation is a vice that reigns a lot
in the Society.

In the chap. 12. "There is any society
of thieves who can subsist without
justice & without equity. Nevertheless, we
do not find this justice in the society
of *Jesus* since they do not even observe
the natural law, which wants
the rewards & the honors
to be distributed according to what each
is deserving. For they are elevating to the responsibilities
a lot of young people without erudition
& without any beautiful quality: they are putting them

there to continue during twenty & thirty
years because they have for all talent,
the one of knowing how to show off
their flatteries and impostures,
while an infinity of others very worthy
of the most beautiful jobs by their virtue,
their prudence & their science are
excluded for evermore".

C H A P T E R I X.

State of the Monarchy of the SOLIPSES.

(1) The subjects of this monarchy
are divided in five orders
(a) the Nobles, (b) the Burgess,
(c) the Craftsmen, (d) the people
& the (e) Adiaphorous. The Monarch
(definition of adiaphorous: having no effect for good or ill, as a drug or placebo – from Greek adiaphoros, indifferent)
chooses them all, after being informed
of their life & of their morals.
The satraps who are in the provinces,
Also have the power to receive
the Adiaphorous. Nevertheless they are not
admitted in the kingdom,
& they do not have the right of the
burgesses if they did not enter
into one of the other orders
with the ceremonies & the ordinary

(a) The professed of the four vows.
(b) The spiritual coadjutors.
(c) The pupils or the professed.
(d) The laymen or the temporal coadjutors.
(e) The novices.

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oaths. Every order has their
own. Usually, they all swear
an inviolable fidelity to the monarchy.
Besides, the noble are involved
to wage war at their
own expense, against all
nations, no matter how remote
they might be. The burgesses are promising
to faithfully fulfill their
duties in the governance of the
cities & in all the others
(provincial) responsibilities which will
please the Monarch to give them. At last
the craftsmen & the people are devoting
themselves completely to the service of
each other, in some place, in some
time & whatever he could command
them. The oath of the last ones to the truth
is not as solemn so they could under
the least pretext to remove
& to oblige them go out of the kingdom.
This is not the same way for the others.
They can only relegate them in the
monarchy range or to condemn them
to a perpetual prison,
without any hope to possess a
responsibility again, nor to be
exempt from their oaths.

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The Monarch is always chosen
among the nobles with the ceremonies
of which we will speak elsewhere.
The governors of the provinces are
also in the same position. They can only
be elected by the Monarch,
just as well as those of the cities, with this
difference they can be removed
from the burgess & that every
governor of province can
give them lieutenants &
coadjutors as such as it pleases him. The
craftsmen only take care of the
manual works & merchandise.
Nevertheless, they reach sometimes
the dignity of Masters in the colleges,
just as well as the noble
& the burgess. At last, it is
among the people that they are taking the
soldiers, the workers, the slaves, the
guards of the Monarch & governors,
the pioneers, the goujats,
the plowmen, the farmers, the street porters,
the carriers of dead bodies, the executioners & all those
who are employed to the most low functions.

(2) It is not possible to pass from one
state to another; but each

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must remain for his whole life
in the jobs of which he had
pledge by oath, no matter the regret
he might have. It is this way
they (think) their monarchy is
maintained. Because this maxim
maintains the peace & the quietness
in the Orders & removes all possibilities
of a cabals & to the parties,
which could disrupt them. Nevertheless,
I remember to have seen some
persons among the people, which for
memorable actions, were
raised by the authority of the Monarch
to the rank of the nobles. But these examples
are rare.

The adiaphorous are filling
according to the will of the Monarch, the places
which come vacant in every state.
The happiest of the *Solipses*
are those of the people, who are
destined to be at the service
of the Monarch or governors. For
they are not only employed
to set the tables, to do the rooms
& the beds, to carry & to clean
all sorts of garbage; but still
to make enter & to drive the nobles,
to receive the ambassadors

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of foreign Princes, to listen
& to reply to them. Do not tell me
these responsibilities do not suit
them & they acquit them
on its head. It matters to them so
few, as long as the monarchy is
maintained; which they do not believe
possible, unless to put all the orders
to the same level, to not
give any place nor to the jealousy,
nor to intrigues. If the Monarch appears
in public, all his servants
are walking by his side; & they are so
attentive in the guard & the safety
of his body, there are always some
among them who are doctors:
those of the other orders walk
indifferently in front or behind him.
There is almost nobody who
is not courting them & or seeks
their friendship. This one by giving
presents again and again, seeks to win
the favor of the Monarch by their influence,
to reach in the responsibilities & to
dignities: this other, to obtain the
pardon of some fault: another,
to wash of one slander; &
there is any grace, so great
she could be, of which we can not

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be assured by their mediation: which is
extremely to the responsibility to the nobles,
who can not suffer this type
of servitude. (3) It was formerly resolved
during an interregna, we would
reduce them to their first condition
& we would make swear the Monarch,
who had to be elected, that he would not
give them any more authority. But
this was in vain; for these servants
having had wind of this deliberation,
began to ally & to meditate
a secret revolt. They
solicited the foreign Princes to
take a stand & to pledge
to deliver them the monarchy, if they
wanted to come to their rescue &
maintain them in their privileges. In
such a way that (a) *Vibosnat*, who was
elevated to the throne, apprehending
all these disturbances would result
in an open insurrection, broke not
only what had been concluded
in the interregna, but freed himself
from the oath they made
him take, while leaving all the
things on equal footing like they were
beforehand. He did even more:
he granted them furthermore a new privilege

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which was to wear the same cap,
which the nobles & the first magistrates
had custom to wear.
And on this occasion they started over
to exercise their Power, while
prohibiting several nobles, which
were very far to have taken the weapons, did
not even dare to open their mouth. This victory having
made them prouder & more insolent, they
always subsequently treated the
other orders with all sorts of
vileness. *Vibosnat* allowed them entirely
to conduct him to the taste of their whims.
They removed the responsibilities &
gave them to those it pleased them.
I saw more of the magistrates
of an accomplished merit, stripped of
their responsibilities & the villainous who
most often deserved the worse
tortures, raised by the cabal
of these servants to the dignity of
governors of provinces, without any
other talent, than the one to put
the disturbance everywhere, while the
most distinguished moaned in the
bottom of their heart & were obliged
to hide their sorrow, and were
not allowed to express it. It

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was to the contrary necessary they had done
violence to themselves & they seemed to approve
the bad behavior of the monarch,
if they did not want to see themselves exposed
to the harshness of the laws. (4)
I saw one among others, who was
absolutely incapable to govern
& to whom it would even not have
been safe to give a flock of hogs
to keep; we had accused
& convinced him of several crimes.
The responsibility of Judge I exercised,
had obliged me to condemn him
to death & to serve him as an example
few time after. However,
those of the people used so well
their influence towards *Vibosnat*, that they
saved him from the gallows. This is not
all: those same protectors awaited not
the memory of his crimes was
obliterated; they made him obtain
right after the responsibility of (a)
captain of the guards, to the great
astonishment of everyone, justly
indignant to see a so great
dignity disgraced & to see the
shame & the disgrace of the
mankind to tyrannize the nobility by the
fault of the Monarch. I opposed myself to

(a) rector of the college.

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this action, as much as I could &
as much as my responsibility would authorize me.
I made known by several good
reasons, the laws were violated
& the good order of the republic
was reversed by this behavior.
All my efforts were useless. The
Monarch spoke, replied to me those
unfortunate slaves & his words
are above all the laws.

Now the Monarch, to establish the
reputation of this wretched, did
publish by the whole province of (a)
Liadersie an Edict, that declared
Sivarlicaesus Colosbidozarus (this was
his name) exempt of all spot & of
all infamy; & enjoined everyone to hold him for an
honest man; *because, although he had been
condemned in all the forms &
with justice, we nevertheless had
ascribed him several huge crimes, of which
only one would sufficed to do his process;
we had accused him of the crime of
lese majesty, of brigandage, to have
plotted in secret, to have wanted
to incite the revolt of the province,
of poorly have lead his government
by ignorance; at last to have lead astray*

(a) of Sicile.

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the last Royal & to have
alienated the funds of the republic.
But, as the proofs of these
accusations were too obvious, they
had absolved him, because he could not
have had proportioned tortures to
so many crime, & thus they had found
more appropriate to give him the
responsibility of the guard & of director of
the monarchal palace, than to let him
live in the infamy. This was the power
of the Edict. This new type
of justification was received with an
extreme surprise. We even began
to doubt, if we were held
to obey the Monarch in something,
since he was so obviously acting
against himself. Everyone had
the eyes on me in the palace to
see what I was going to do in
such conjectures; but I
voluntary resigned of my responsibility
of judge: saying for all reason, that I
apprehended the new
crimes which committed *Colosbidozarus*,
or those, of which the memory
was very recent, would not felt
on me again & exposed me to the
fury of the people; which would only

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turn to the shame of the Monarch.
Since that time, I lived among the
people & without responsibilities during
some years & I had to suffer because of this
wretched, all of we can await
of a declared enemy & who hated me
so much more than he was more
guilty. Nevertheless, he was not
without fear & without alarm. The
reproaches of his conscience made him
to apprehend at any moment
some new judgment; & all
the times he could not avoid me
in the palace, he changed the face:
his spirit was disrupting him, he lowered
the eyes, lost the words & remained
caught off balance.

What we say about the
servants of the Monarch here, we can say
the same things of those who are
with governors of the province
& cities. This is a law
established by the whole kingdom, to not
touch to their privileges. We
fear them & it would be an
overthrow of all the States, if we would
want to bring some change,
or to put some distinction in the orders.

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R E M A R K S.

(1) The Jesuits are divided in five classes.

The professed of the four vows are those,
after a long test, are at last
judged worthy to die in the Society.
They add to the three ordinary vows of
poverty, of chasteness & of obedience,
a perfect devotedness to the orders of
the Pope, by which they are committed
to go announce the gospel in the most
remote countries, whatever the risks they can
run, all the times he will order it.
It is what means *Melchior Inchofer*,
when he says they promise to wage
war at their expense against all the
nations. They have no founds & they
do subsist in their travel & in their houses,
from the charities people are giving to them.

The spiritual coadjutors are those
we see in a glimpse of the required qualities
to be put to the number of the professed of
the four vows. This title of the spiritual
coadjutors gives them the right to enter into
some secrets of the Society, to possess
the responsibilities of Rector & some others
which initiate them to the mysteries. When they
fulfilled well the obligation, then they are
admitted to the four vows; otherwise they always
remain spiritual coadjutors.

The pupils, or simply the professed

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processed are those go out of the novitiate or
the studies & have not any part
to the government yet. We make them
Regent, where we employ them to other
functions according to their genius. They owe
an entire obedience to the great processes
& to the spiritual coadjutors.

The laymen or the temporal coadjutors
are crude people & illiterate who
are destined to all sorts of manual
works & to the lowest ministries.

The novices are those we do try
for two years before admitting them
to the three vows.

There is only the processed of the four vows,
which they can never be sent back from the
Society. The General is master to dismiss
all the others, when he wants & without
to be obliged to explain the reasons.
He is nevertheless more reserved concerning
the spiritual coadjutors. Most of them are
instructed of part of the secrets of the Society,
& there could be some danger to
dismiss them lightly. This is why
we get rid of them with great precautions, or
we condemn them to some other punishment,
when they have the misfortune to
displease the Superiors.

(2) Whatever position we destine the
Jesuits after their novitiate, it is not
allowed to them to ask another; but
they must remain there with an entire
submission, according to the twentieth general constitution.
Postquam aliquis in corpus Socie-
tatis cooptatus suerit in aliquo gradu, ad
alium progredi curare non debet. Sed in sue

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persici, & obsequio Dei & gloriae sese impendere.

(3) We see here to which extent of arrogance came the temporal coadjutors, by their great number & how it is difficult to reduce them. *Mariana* says they excited a lot of disturbances & insurrections in the Society; but it is not easy to know the circumstances. These are the things that are happening inside the Society & the Jesuits are attempting to rob as much as possible from the public knowledge. He says only to the chap. 2. *the temporal coadjutors, in accordance with their institution, had to be clothed as laymen, but they began rioting & we were constrained to condescend to their will because of their great number.* This is apparently by this tactic, they obtained from the General *Mutio Vitelleschi* the privilege to carry the square cap as the processed.

In the general assembly held to *Rome* after the death of *Aquaviva*, for the election of a new General, we took measures to reform this abuse. But these temporal coadjutors were too much accustomed to the independence & *Mutio Vitelleschi* could not submit them to him. He left to them their first authority, which produced the disastrous effects of which speaks *Melchior Inchofer*.

(4) The author gives here an example of an wretched elevated to a considerable dignity by the faction of the temporal

coadjutors & despite all the crimes of
which he was convinced. It matters few
to know the name & it would be useless to want
to look for it. We will judge the blindness
of the General by the quirk of this supposed
arrest, which reestablishes the reputation of this
villainous. How much similar examples did
we see these days?

CHAPTER X.

The laws of the Solipses.

The number of their laws, since
the beginning of the monarchy,
is so prodigiously
multiplied, they are filling five
hundred books. And there is not
doubt they could endlessly, as
they always so often establish some
new ones. These books contain
quantity of regulations
concerning the monarchy in general
& a lot of particular declarations
of the Monarchs, where
we discover the most fine
politic & an infinity of ordinance &
of statutes, which goes to the
smallest detail, as much for the
responsibilities, than for the persons &

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generally for all that
happens in the monarchy. Besides
that, every kingdom, every province
preserves again, in the books
of law, certain authentic acts,
approved by the Monarch.
Each city also has their
privileged laws & invested of
the same authority.
We notice especially two things
in all the laws. First,
the extreme reverence the
Solipses have for their Monarch &
the preeminence they are giving to him
over all the others mortals: next
the continual efforts they do
to submit to him the entire universe,
by some ways this can be,
legitimate or unfair. The precepts
of the Gospel cannot
teach them to repress their ambition,
since they are ignoring them &
they are diving in the darkness
of idolatry. This is why
they are totally dedicated to help their sovereign to be
well established over a perishable empire.
Which should well confuse our
politics of *Europe* & to make them
known how much they are more

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guilty than these barbarians, when
their desires to dominate is making them
despise all the divine & human laws;
but we should summarize in few words
the principal laws of the *Solipses*.

(I) L Whoever is under the
domination of the Monarch of the *Solipses*,
no manner the way he came
to power, by chance or by choice, of
will or of force, must renounce any
other Sovereign & to renounce
all other law, even the one
of the nature.

II. He will not worship any divinity,
than by the order of the Monarch & he
will have as much reverence for him,
than for all the divinities of the
sky, earth, sea & hells.

III. All his (the Monarch) words & his
actions will be for him as much of
sacred things, he will not be able, nor
to criticize, nor to disapprove; & as bad
as they appear to him,
no matter how opposite to the nature
they might be, he will be obliged to
praise them & to support them with
good & solid reasons.

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IV. The enemies of the Monarch
will be his & he will put all
at work to lose, or to afflict
those which he will declare
himself against. To the contrary, he will be held
to honor & to like those he will
favor. By the same reason, he will not
undertake the defense of any odious
persons to the Monarch &
he will not speak about them, except to destroy
them, because this would be considered
to attack the Monarch & to criticize his
behavior, to want to support them.

(2) V. He will not have any relation
nor commerce, such as it can be,
with the foreigners. He will not do
& will not sign any manuscript, that was
not examined beforehand & approved
by the established court for that purpose.
He will not ask nor the counsel, nor
the help of anybody, not even in
the most urgent necessities.

(3) VI. He will keep a deep
silence on what concerns the government,
or the court; & he will not
inform anybody, or of mouth,
or by letters, of what could
concern the customs & the

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laws of the monarchy, instead he will
be obliged no matter the place he is
located & whatever it might cost
him, to inform the Monarch
all he (will have been able) to see, or
to learn while doing more exact
researches & stealing skillfully
the secret of others.

(4) VII. He should not think
to put some other nation above
his & to prefer the
customs & the laws to the one of the
Solipses; or if he speaks about one
with praise, this should be without
undermining to the least the excellence of
the other.

VIII. If in a republic,
in a foreign kingdom, or
in a neighbor province, we would
ask to some *Solipse*,
to make him a counselor, duke, prince,
or king; he can not consent,
without having consulted the Monarch first,
& without having obtained his prior consent.
He also must always remember
that he does not stop to be a subject
& he must instruct him of all
that happens, wherever he is, so in
public than in secret. It is not

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allowed to him to undertake
anything, or to decide anything, he (the Monarch)
have not give him his opinion beforehand
& he had not his approval.

(5) IX. If we can discover
some secret crime, he is obliged
right away & without to give a warning to
the guilty one, whoever this might be, to
denounce him to the Monarch, or to
the one who is established to receive the
accusations, without observing any
form of privilege & without being
embarrassed to expose the accused in danger.
Furthermore, the promises & the
oaths, by which they could
engaged into silence, are useless,
& do not oblige in anything in this
occasion. It is the same for the notorious
& public crimes, when we
would be assured the Monarch would
have had knowledge by some
other way. It is not necessary to
investigate if the suspicions are well
founded, whether the report we have to do
is true or false: all of that does matter
very few. We would run some risks
ourselves, if we would wait
to report it.

X. The *Solipses* do not have

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to embarrass themselves of their reputation either,
nor the one of the others, whether they
denounce them rightfully, or without any reason;
& they are not in right to demand
reparation, or to get revenge of those
they accused them, even wrongly,
because their reputation is no longer
something good of which they can dispose,
due to the fact they subjected it to the
power of the Monarch.

(6) XI. They must report
to the Monarch, or to the one which
holds his place, of all their
private & public actions,
or of themselves, or all the times they are
required to do so, without even allowing them
to hide none of their thoughts, not even the most
secrets & those which did not have
witnesses, their (ordinary) gods,
or some other special divinity;
even if these thoughts would be
against the Monarch & the Monarchy;
& it is not necessary to have the
curiosity to ask the reasons
& the motives of a so deep research.

XII. Whatever responsibility they
are destined by the Monarch, it

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is necessary they are submitting themselves without
murmurs & without a word. If some cabal
is opposite to them & without
having consideration to the merit & to the talents
they are possessing, we prefer other persons
who are a lot below them, they have no right
at all to make some complain: to the contrary,
they have to persuade themselves
it is making them justice, whether
we leave them in the obscurity, or
we raise them to some responsibilities,
because their fate is in the hands of
the Monarch, which they look at
as a divinity incapable to be
mistaken & to call of his
Judgments, some unfair they might
appear, this would be considered as a criminal
attempt to want to rise above him.

XIII. They will not have the curiosity
to want to penetrate the mysteries of the
government, whether concerning the
Monarch, whether concerning his
lieutenants & they will not accuse them
of ignorance, or having few
discretion, or prudence or
judgment they might have, because
they must be convinced of

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the interest of the Monarch does not
require that the magistrates who are
representing him to be more enlightened than
him & to know how to govern themselves;
but that they have for all
inclination, to submit
blindly & without reflection
to all that he orders them.

XIV. At last, they must renounce
not only to their will &
to their own judgment, but
furthermore to their understanding & to their
reason, despite the oppositions to the laws
& (the common sense) to absolutely
submit to the will of the Monarch (whatever can say
the superstitious *Europeans*.) And
it suffices that he spoke, that he
ordered, to be indispensably
obliged to obey without delay.

Here is an abstract of the laws of which
the *Solipses* filled so many volumes.
They are followed by rough punishments
for those who will have a lack
in something & there is any
reward for those who will observe
them faithfully. But to
encourage the subjects to obedience,

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we read at the end this sentence
which is as the soul of these laws:
(7 *Whoever is under the domination
of the Monarch, has to look himself
less than a man than as a tamed
beast.*

R E M A R K S.

The Jesuits have a phenomenal number
of rules & of constitutions. Each
country has his own. An infinity
of circumstances are giving the occasion
to make new ones, often all opposed
to the others. All the orders
of the General have force of law, as well
as all which is resolved in the
assemblies. There are some special ones
for the provincials, the rectors
& the others who have the government
secret. At last, there are some for all the
responsibilities, even the most common ones.
The goal of these constitutions is the glory of
the Society & the power of the General.
This is what will appear in the laws that
Melchior Inchofer reports in this
chapter & that contains the
most pernicious maxims of the politic of the
Jesuits. We will have problems to persuade
ourselves that they are not done by pleasure;
but for little that we read them,
we will recognize that they all are been

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founded or on their constitutions, or on
usual direction of these fathers. When
we have seen them to behave in the same manner
in the same occasions, in different times,
in different places; are we not
right to conclude that they follow certain
rules which are prescribed to them &
that they care to hide from the public?
When we examine their behavior since
more than a century in all the christian
world, we will recognize by all the
enterprises that they did, by all the
disturbances they have caused, that they
always followed the same purpose
& a conformity so constant & general
can only be the effect of certain
secret maxims. But these maxims & these
secret constitutions were not able to remain
a long time in the darkness. The Providence
allowed that a part of the mystery
of iniquity was exposed to the view of all
the universe. Whatever care the Jesuits
took to hide from the Public the book
of their constitutions, their vigilance was
nevertheless inaccurate & they are
now between everyone's hands.
They had held them very secret
until the year 1607 that (the people)
decided to print them to *Lion* with
Jacques Roussin. There were still in the
printing press some Jesuits, which seized
the papers as soon as they
were printed. But whether the workers
were even more clever than them, or
otherwise, it felt a copy between

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the hands of some persons & they
were printed for the second time in
Germany.

Once again we wanted to attribute them
the *Monita secreta*, or *secret Opinions*. The proofs
we are bringing are very strong. It
is certain that they are practicing all the
maxims. Nevertheless I do not find
on what to set up my judgment yet. It
is necessary to have an entire evidence to
believe that religious teach the
crime as crime & without covering it with
any cover. I render justice to the Jesuits
in this occasion; & all persuaded
that I am they have political maxims,
they tend to satisfy their
pride & their ambition at the expense of
the religion & states, I hold for
certain that they are enveloped under of
other apparent motives; that they are
known only of a very small number of
Jesuits, that they make them to be executed by others
under beautiful pretexts & that they take
all the possible measures for
that they (the maxims) do not run any risk to be
divulged.

Let us examine the laws that
Melchior Inchofer (choosed).

(I) The four first ones tend
to make us known the power of the
General, the extreme reverence that his
subjects have for him, their submission & their
blind deference to his will. *They must
obey to him, just as well as the other
superiors, not only in the things*

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of obligation, but again in all the others. The least sign of his will must suffice them & it is not necessary to await an express order. These are the own terms of their *Constitutions,* Part. 6, chap. I, pag. 194. *Whatever that is ordered to us, we are persuading ourselves, they say next, that all is just, reject all opposite thought & let us renounce to our judgment.* Pag. 196. Which safety in such obedience, when it is a man who is ordering us? There is only a God who can demand that we follow his orders without reflection.

The Jesuits do recognize on the earth only two powers of which they depend, their General & the Pope, when the will of this last one is not in opposite to the interests of the Society. Otherwise, it is to the General they believe they must obey only. It is the Popes that had grant them so extraordinary privileges. Paul III, in his fifth Bull of the year 1549 after a magnificent praise of the Society, wants *the General have a full & entire power to govern all the Jesuits according to the rules that he will judge appropriate; that he is independent of the cardinal & the bishops; that he does not recognize only above him, that the Sovereign pontiff, to him only he reveals the matters of the Society & his purposes for the glory of the Holy Siege. He allows him to give such punishment that it will please him to his subjects, when they will not conform themselves to his will. He*

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declares the Society & the good she possesses, exempt of all Jurisdiction & of all royalties. It defends to all the Bishops to extend their authority on the Jesuits, to dispute their privileges & to oppose to their constitutions. It exempts all the flocks of the obligation to attend their parishes, as long as they satisfy their duties of christians among the Jesuits. After so beautiful privileges, is it astonishing that the General prevails so strongly of his power, & that the Jesuits have for him so much reverence?

(2) This law has a perfect report with the following *constitutions* under the title of *common Rules.*

36. That no one speaks in the house to the foreigners, or do not bring others to speak with them, without a general or a special permission of the superior.

37. *That no one charges himself without the knowledge of the superior, commissions, or letters of those of the outside for those of the house, or those of the house for those of the outside.*

40. That no one asks advice to the foreigners, without the permission of the superior.

(3) This law is *based on the same common rules.*

38. *That no one speaks with the foreigners of what happened in the house, or of what must happen. That he does not disclose to them the Constitutions, nor others similar books, that contains the institute & the privileges of the Society, without a deliberately consent of the superior.*

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The Pope Paul III, by his bull year 1549, allows the General to excommunicate, to take, to imprison, or even to deliver to the secular arm & to make suffer such pain that he will judge proportional, to those that will have reveals the *rules* of the Society, under whatever clothes they might find them.

(4) By the seventh & the eighth law, we see that the Jesuits persuade themselves the Society is above all the other religions & whatever dignity that they are raised outside the Society, whether of cardinal, whether of nonce, whether of confessor of the princes, they must report to the General all they know.

(5) The ninth general *constitution* enjoins the Jesuits to denounce to the superiors & to the General all the vices & all the crimes that they noticed in others. *Mariana*, chap. 13. says that the abuse of these accusations is so extreme that if we leafed through the papers of the General, we would not find an honest man among the Jesuits, that all of them had been darkened by the slanders of the informers, at least the ones who are away & the General does not know.

(6) according to the 41st general *constitution*, they must pour out to their superior all their soul, their temptations, their defects & their virtues. The reminder of the laws is a continuation of the blind obedience.

(7) The author maybe wants to refer here to the thirty-sixth general *constitution*,

which orders to the Jesuits to look at
themselves as a cadaver, or as the
stick of an elder, which follows all the
directions that someone gives to him.

CHAPTER XI.

Some reflections on the Laws of the
S o l i p s e s.

The first law that defends to
recognize a right, not
even the natural right, introduces
a barbaric devotedness & without
example. Discoursing one day
in deep of this topic with some
satraps & asking several
reasoned questions, they replied to me
all surprised, that they do not
know at all the principles of
the natural laws following the Europeans
principles & that they constrained
them to renounce them with an oath
in their youth; so that if it would come
a day they would regret about it, they
could not retract themselves.

(I) The second refers to the statue
of gold elevated in *Babylon*,
where to the order of *Darius*

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king of the *Medes* & *Persians*. It is to
believe that if the *Solipses* came to add
faith to the gospel of the christians,
the Monarch being the master of religion,
(2) they would have more penalty
to put JESUS-CHRIST to the
number of their divinities, than they had
formerly under *Tibère*.

The third tends to reverse the
judgment; for at last, which accuracy,
which solidity can someone have in the
spirit, when he is obliged to deny himself
so often, to put together anytime things
which are opposed to each other,
of not being able to be constantly
attach to the truth & to make
the lie an habit?

The fourth one always appeared to me
barbaric & inhuman: & I could not
see without indignation, that the
innocents were so often condemned
without being heard; while
the most vile slaves, villainous
prevailed & possessed the greatest
Responsibilities. But they do not even
think about these considerations. The
monarchy, according to them, will not support itself,
as much as he would defer (to render mute) the
judgment of the Monarch & it imports

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them a little, they say, if he is right
or wrong. It suffices he orders, or
his example speaks. This perfect
agreement of the members with the chief, is
for them of a bigger weight than
all the divine revelations.

The fifth one has a lot of
advantages concerning the prudence;
but we will never approve the article
that defends to ask for help & the counsels of
whoever in the most extreme situations.
And this is the sign of an unbearable
pride, than to prefer
to see the republic in danger,
than to have recourse in the opinion
of some more enlightened persons,
under the pretext that it goes the
honor & the glory of a so
great monarchy, to be governed
with prudence & wisdom by
simple & ignorant magistrates.

The sixth one makes realize in a
barbaric nation, the most refined politic.
The Europeans never pushed
their foresight & their penetration
that far, in sort of there could have
a place to doubt if the Europeans
would not have received this law of the

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Solipses, or the *Solipses* of the Europeans.
Whatever it might be, I do not know
if he was useful for the
government of the provinces, since
the Monarch was instructed by
simple persons & without judgment, of
what happened in the monarchy,
& the goals of each person; but it
is certain that this maxim is very
dangerous today. Instead,
they were formerly satisfied,
without digging for the truth, to bring
him the public noises & to
add something in their favor;
now they play with their gullibility,
while they give false opinions
& by their error they expose the
Monarch to give ridiculous orders.

The seventh is against all
humanity & we do not see
any use she might be for a state,
unless they apprehend only
the praise of the other kingdoms, or
other laws does engage the subjects to
shake the yoke of tyranny, to
get the freedom elsewhere.

The eighth discovers the insatiable
desire they have to extend their

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domination. (3) There is only some
years, that because of this law, all
the neighbors Princes began
to declare them a mortal hatred &
defended expressly, that not
only they had possessed no
responsibility in their states, but that
they did not suffer them even in no
manner, with the order that if we
could caught somebody, we exposed
him in his ridiculous frock to the derision
of the people & we chased him
ignominiously. But this law, which
furnished them the most abridged way
to submit all the Universe, had lost
of his force by their indiscretion;
& to try to bring some remedy there,
I had given them a counsel,
of which I will speak in the following.
The ninth one was formerly
looked as the most essential
ones & (was observed) very religiously;
but most today,
after maybe some have tested the
effects to their own expense, exempt
themselves, as a law to
choke all the natural feelings.
Others who could not
accustom are submitting themselves to the

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domination of the Monarch & withdraw
themselves with other nations, where they
render the *Solipses* hateful, because of the
account they are giving about them
& are making them do all sorts of bad
treatments.

We can have the same reflections
on the tenth one. The reputation is
a good as precious as life,
& one is not less cruel, to
make lose one, than to destroy
another. The loss is somehow equally
irreparable.

The eleventh one is a source of
division and of hatred. She destroys the
fidelity in what it is the most sacred
& the most inviolable. And several,
by their good faith to discover the
secrets of their conscience, were
the authors of their own tortures,
all the times that under the
pretext of direction, they allowed
themselves to be surprised to the misleading
charms of a sincere & general
declaration; but today most
are well guarded from
to confide to these deceitful persons,
of their true feelings, since
the experience made them to understand

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who was going to denounce them,
when they had declared them some
secret thoughts against them, or
against the Monarch & that they had
not any more cruel enemies,
than those of which they began
to think disadvantageously. What
we can imagine in fact of more
barbarian & of more pernicious to the
civil society, than to extract, under
the appearance of religion, the heart
secrets & to make an usage that
reverses the good faith & confidence?
But this is a great thing
this law is abolished little by little,
& that she is no more observed than by
some simples & ignorant,
who throw themselves to the hands of their
butchers. We asked me more than
once, if there was not some similar
maxim in *Europe*. I replied
that there were some communities
of persons devoted to
the God of the country, who had informed
themselves under the secret seal, of the thoughts
about their students, in order to direct
them in the worship they must
render to him & to retaliate their faults

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they could commit in the
internal ceremonies; than it was
nevertheless expressly defended to
these persons to declare
none of their feelings against them:
for there was another (a) superior
court, where we were going to discover
the thoughts & the criminal actions;
that we accused only to the invisible God
of the Europeans & to the priest that holds
his place, by a verbal confession with
an entire assurance for the secret;
& when he had granted the remission,
we had his confidence
in liberty; that there was not
any reason to apprehend that these
crimes became public & were
exposed to the judgment of men,
or that the priest took advantage of this
revelation, to harm the guilty one;
that we would do for him rather to suffer
a thousand deaths, than to oblige him to violate
a secret of this nature. Here, I said
to them, which is similarly (observe)
in *Europe*. To what some
satraps replied, that this
maxim was good for the Europeans,
who are worshipping a

(a) The tribunal of the penitence.

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superior God to their Princes; but that she
could not take place with the
Solipses, of which the Monarch was not
recognizing anybody above him;
& than thus it was not astonishing
that he extends of his domination even
on the most secret thoughts of his
subjects.

The twelfth Law, considered in
comparison to the truths that we call
eternals, is all divine; but in
comparison to the *Solipses* that do not know
to the least these truths, this is
a tyrannous law, directly
opposed to the nature & that imposes
an unbearable yoke to those that
do not know how to win by their adulations
the favor of the Monarch. The
persons of merit & that the birth
seem to have intended for the
more high dignities, remain in the forgetfulness,
without us to know their services at all;
because they are unaware
of the art to court at the expense
of the honor & of the truth: while
the men who are considered nobody, of
unfortunate slaves, sold to the
Monarch & who have no other talent
than to know how to accommodate

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in his spirit & to his mood,
(rise) to the first responsibilities &
give the law to their masters. Also
the Monarch does make consist his
principal glory to use his more
distinguished subjects, just as well
to govern the provinces than
to clean the cesspools & to
destine the most beautiful responsibilities
of his court for the last of the
people. This is here that we can shout with
reason, *O time, o morals!*

(4) The thirteenth one tends to submit
the wise ones to the foolish ones. It would
be to wish less than these had for all wisdom
the one to repress their tongue & to not lose
everyday, as they do, the most worthy subjects
by their slanders. But it is in this law that
appears especially the prudence of the
Monarch, which is not to put in place
the enlightened persons at all, of fear
to be obliged to commit himself with
them. For at last, it is so difficult to
the man to suffer an equal one, how
much must it cost to a prince to have
consideration for a subject who
surpasses his lights? This is why

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according to the proverb, it is more
appropriate that in the kingdom of the
blind persons the one-eyed ones be the kings,
so that they will at least be able to
surely judge the colors.

At last the fourteenth one is the
Summary of all the others. She suffices
alone to always support the monarchy,
as long as the whole remainder
remains on the same foot. But it
is to fear that the mask will
someday fall, one does not discern
the madness of the simplicity & this
discernment does not agree at last
with the natural light.

R E M AR K S.

(I) The King *Nabuchodonosor* had
a gold statue made, which had sixty cubits
height & six wide & asked to be put in
the country of *Dura*, which was in the
province of *Babylone*. He ordered next
to all the subjects to worship this statue,
under the penalty to be thrown in the same hour
in the middle of the flames of the furnace.
Daniel 3.

Darius king of *Babylone*, made also to publish
an edict, by which it was enjoined to all
man to not ask anything to

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some God, or to some man whomever
he might be, otherwise to him only, during
thirty days, otherwise to be thrown in the
pit of the lions as punishment. *Daniel 6*.

(2) We say that *Pilate* having sent to
the emperor *Tibère* the narration of what had
happened at the death of *Jesus Christ*, this
Emperor was not able to prevent himself
to recognize in him something divine. He proposed
to the senate to put him to the number of the gods;
but he found so many opposition from
the senators, that he abandoned that idea.
The one who does the emperors & the kings
did not need *Tibère*, to be God.

(3) The Jesuits were hunted almost
at the same time, of *France*, of *England*,
of a big part of *Germany* &
republic of *Venice*.

(4) *Mariana* says to this subject; "the
government of the Society is against the
laws of the nature. The more distinguished
by their integrity, their science, their age
& their birth are lowered
& in submission; instead of
the ignorant, of very corrupt young
people in their morals, without birth
& without any good quality, are there do the
law for others, & regulate all according to
their whim".

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C HA P I T E R X I I.

The Judgments of the Solipses.

Their judgments also are contained
in the great registers;
but without method & without art; which
means the oldest ones do not even
understand them. This is the Monarch
who releases them & writes them all
of the manner it pleases him. All
the causes of his states, big &
small, finish at his court.
He does not observe any form of right
in his decisions. Nevertheless,
he does not judge right away & on the
more superficial action, he
condemns & he absolves according to his will.
Every Monarch keeps a different order
in the procedures. This
difference is based on
any law, but only on their
whim. It is where it originates, that there are
as much opposite practices, as of Monarchs.
I will do the narration of the example of
two of them I saw to reign of my time.

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The first one is (a) *Avidius-Cluvius*,
who died a few time after my
arrival & left the monarchy
in a very flourishing state. He was
a prince of a great capacity &
in spite of all his lights, walked
on the footprints of his predecessors
& did not make difficulty to
be conformed in accordance with their decrees, when
the justice & the reason had dictated them.
If this Monarch had reigned a long time,
most part of the *Solipses*
would have embraced the faith of JESUS-
CHRIST.

The fate gave him for successor
(b) *Vibosnat* (I) who was less
qualified for the republic, than
for himself. He abandoned himself to
indolence & to laziness, had the
justice moaned & reversed the good order of the
monarchy. Here is all the form
that we had custom to observe under
his reign in the judgments. The accused
was summoned by an usher to
appear to the court, where he was
allowed to defend himself during
a certain period of time, without
lawyer nor prosecutor, but explaining
himself as he could. When we

(a) Claude Aquaviva.
(b) Mutio Vitelleschi

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had heard him, one gave him for
judges the satraps & the counselors
of the Monarch, to which they joined
the magistrates who wanted
to be accusatory yet, or who
were themselves accused, for fear
they were going to be convinced,
or others to be absent, he took
the occasion to believe to be
less guilty & take pride.
This is why this Monarch
also had established the penalty of the
retaliation, that they made mercilessly
suffer the miserable discharged of all
commendation; for the great ones always
were assured the gain of their cause, because
they were at the same time the judges.
By this reason, we quoted them
rarely in justice & they were
never condemned, whatever how
criminals they could be. This was
to risk to lose yourself, to have
the foolhardiness to accuse them, even with
reason; & even when we would have had all
the possible proofs to convince
them of the biggest crimes, we
would not be more in safety. It did not
help at all that these crimes were
notorious & known of everyone

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in the city, or of an entire province.
With such judges was it possible
that an unfortunate was not condemned?
They immediately read him the sentence
which ordered his punishment: nor
the prayers, nor ransom
could repurchase him. This was a
judgment without appeal; & to
remove all possibilities to suspect this was an
injustice, it was followed by a general
applause. When it happened to the
contrary, that someone leaning on the
righteousness of his cause, supported himself
courageously; that he reduced
the Great ones to not be able to
defend themselves anymore & that he was
close to prevail; then the judges found
various pretexts to pull the matter in
length. They forced often
by that this miserable one to lose heart & to
withdraw his accusation; or if
he was accused, to do a
voluntary confession of the crimes of which
they were not able to convince him. If he had
this weakness, somebody report it to the
Monarch & they condemned him.
There was any hope of
pardon for him anymore. It was necessary that the
accusations of the informers, well or

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poorly been founded, had their effect; &
this had been to render them useless, that to
send them back absolved. But if he
held good, if all the delays were
not able to overthrow him, the judges
at the end looked at his confidence
as stubbornness. They looked
for all the actions of his life,
since his infancy. They
recalled all the more light faults
& the less recent ones & joined
them to the crimes of which they could not
find him guilty, to do
his process to him to whatever price than
this was. They reproached him for example,
of have done too much noise while
sneezing, of to have opened the mouth
too much while eating, to have laughed of the fall
of a donkey, to have coughed too strongly in
his bed & thousand other absurdities
of this nature. And if he finally laugh
about these impertinent accusations,
then that was it. They pronounced right away
the sentence of death for him. It is
by this manner that I see condemned
some African. But he had the
boldness to call of his judgment
to the neighbor Princes, which to this occasion
were united, to make war

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to the *Solipses*. The Monarch
surprised & dismayed of a so bold
action (for it was unheard until now
someone had dared to call of his
sovereign court) believed that this action
had been done as a plan & in cooperation
with his enemies. This is why
he revoked the sentence & gave the
liberty back to *Surlolagere* (this was the
name of the African) protesting that he had
not known anything of his condemnation,
& rejecting in a cowardly way all the fault
on the satraps. We, the European,
we congratulated *Surlolagere* of
his deliverance & warned him of
precautions that he had to take
in the future.

The *Solipses* have various sorts of
punishments; the whips, the disciplines
& the stirrup leather, they are obliged
to give to themselves publicly,
when they are condemned:
the prisons, the banishments & the
proscriptions. They have two different
sentences of deaths, the big
one which truly is followed by the
last torture & the small one by which
they hear to condemn someone
to be deprived of the good graces & of

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the view of the prince, without being able
to claim to the responsibilities, or to be
so much disgraced & hated, that he never be
able, whatever he would do,
to return in his favor.

This was this last type of
punishment that was the most used by
Vibosnat. He preserved an implacable
hatred against those of which
he once had conceived contempt.
Their very innocence was not able
to help them. On the contrary, he filled of
favors those that he once had taken
in affection, some unworthy
they might be by the baseness of their
birth, or by their bad qualities.
This leadership reduced
often several to despair & to the
most unfortunate extremes. The
sorrow & depression where they were in
lead me to compassion. And
to encourage them to bear patiently
their disgrace, I presented
to them the hatred of the Monarch
did not have to do on them of so
disastrous impressions; that he was
weaker than a woman & shier than
a hare; that it sufficed to be

* Mutio Vitelleschi

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modest & peaceful, to be
against his persecutions; (a) but that he
feared those had a little
boldness & firmness. Nevertheless, his flattering
people did not judge the same manner.
They assured highly, that
nothing could escape his penetration;
(3) that he knew with certainty
by a type of (a) prescience,
all the evil that will commit
each of his subjects, that he enjoyed
the favor of the prince; & that thus it was
not unfair that those were
punished in advance, although they did not
appear guilty to the eyes of men yet: that if on the
contrary he favored & raised to the
responsibilities the insolent persons &
incapable to fulfill them, it is that he
foresaw that they would become
more modest someday & that they would
deserve in the future the favors
that they already had received. Was there ever
more injustice in the prophecy of *Caïphe*?
And is there as much cruelty in this leader-
ship, than in the one of these (b)
nations, that on the least suspicion
had the custom to execute

(a) The average science.
(b) The nations of the Carinthie.

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an unfortunate without awaiting that
his crime was proved? We instructed
his process next; & if they found him
guilty, his body remained
without sepulture; but if he was recognized
innocent, they did for him the funerals,
to reestablish his honor.
I will bring back again an example
of the bad government of *Visbonat*.
I am choosing the pleasing one, in order
to not excite the indignation of the reader
& to make him known,
that there is among the *Solipses* persons
which would have furnished a beautiful subject
of comedy to *Plaute*. The lender
(a) *Spinomantheus*, having signified
to a (b) (*Pharsacien)* of the court,
a banishment order, signed by the
Monarch, this one caught off balance & not
knowing what would had attracted him
such a disgrace, appeal to the Monarch,
seeks him, throws himself to his
feet & exposes him his surprise. The
Monarch playing the astonished also,
replied that he had no part in
what was done against him & that
he was not worried at all. These words
gave the quietness back to the *Pharsacien*,
who immediately ran to his friends,

(a) Cesar del Bosco.
(b) Jefoite laic.

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to express them his joy; but
the next day, *Spinemantheus* gives him
a more express notice,
to withdraw himself as soon as possible
to the place of his exile: the other prevailing himself
the assurance that had given him by the Monarch,
refuses to obey. *I did not*
receive new orders of the Monarch yet,
replies to him Spinomantheus; this is
why I must execute the first
ones & that you obey without differing.
At last he runs to solicit the satraps:
he returns to the Monarch:
he accuses *Spinomantheus* to despise
his power, The Monarch makes him
understand by his gestures & his
face that he is still in his first
feelings. His words are
equivocal; but the *Pharsacien* understands
what they appear to have of favorable
(for him). He presses him to ask
Spinomantheus to come & to give his
orders in his presence. The Monarch
remains in suspense some time, not
knowing which party to take &
apprehending to discover the mystery.
At last after some reflections, *do*
not be alarmed, he says to him, *I will*
ask him to come & I will forbid him

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to bother you evermore. The
Pharsacien comes out very happy; & as he had
escaped all the perils, has the
foolhardiness to flatter himself again
of an entire victory, without perceiving
a glimpse of the deceit. Two days
after, *Spinomantheus* came over
again to declare him that he had to fold
luggage right away & that he did not
give him more than an hour to remain
in the palace, otherwise that his disobedience
would be punished of a more
severe punishment. The *Pharsacien* indignant
of the impudence of this lender,
runs again to the apartment of the
Monarch. But the entrance is forbidden
to him: the Swiss guard had order
to tell him that the Monarch was not
visible, because he rested; that he
only had to return the next day. He
surely did not miss the opportunity. But which
blow of lightning for him! The Monarch was
no more. He had left the point
of the day for one of his country
houses, in order to avoid to his
importunities & to give to
Spinomantheus the time to execute his
orders. Thus he had no longer any way
to back up & the fatal moment arrived,

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or the unfortunate *Pharsacien* was obliged
to go in exile, all transported of
anger to have seen himself so unworthily
played. His history is an example of
what is practiced everyday
in this court. There is of course a lot
of wisdom in a government,
where the Greats have the intelligence
to insult & to overwhelm the miserable,
where we can not call on the
laws in the most just things,
without exposing himself to burning sorrows
for the remainder of his days. Which
republic, where the justice
is used as a game & recreation &
where we entertain a long time the persons
who are in the sorrows, to cheat
them next? Again if at least we would
leave them the liberty to complain; but
(that is not the case); the least word the
impatience or the pain would make them to say,
would be a lese majesty crime. If
the barbaric *Spinomantheus* had
presented himself in front of the Monarch, their
intelligence would not have lacked to
appear on their face. They would have
contradicted themselves & their words would have
discovered the whole deceit. Which politic!
Which skill! Do the

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charlatans have more?
I would bring back the history of
a certain *Recufius*; but I would be
too long to relate all the different
deceptions that they did to him. He
came a day to consult me on what
he had to do. I replied
that it was necessary for him to fight the artifice
by the artifice; that if he wanted to put
his enemy on a false scent, the better
means was to denounce *Spinomantheus*
to the Monarch, to accuse
him to have complained about his
indolence & to have dared to say that his
counsels were rather able to
overturn the Monarchy, than to support
it; on the other side, he gave to *Spinomantheus* a secret
opinion of the snares which the Monarch
was making to have an opportunity to
relegate him to the extremities of the earth;
that by this practice it would finally
come to put the discord between the
Monarch & *Spinomantheus* & to embitter
one against the other; or
if that she came to be discovered, it
would teach them at least than the
artifices & the tricks of which they used
themselves to play with the subjects,

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were not so well hidden, we could
take notice of them as well & they
should not have to think it is bad
we did for them what they wanted to do
to others; it is not by tricks
that someone governs the nations, but
by the prudence & by wisdom:
that a Prince must be simple,
open, sincere, discreet & equitable;
& that the one who has not other qualities,
than the malice, the deceit and the
dissimulation, do not deserve to reign.

R E M A R K S.

This chapter shows us very well the
mysteries of the iniquity. The justice is completely
unknown to the Jesuits. The divine
& human laws are despised. The
virtue is in the oppression & the vice triumph.
As the power of the General is
absolute, he is the only judge of his subjects. All
the causes are brought before his court &
his whim is the only rule that he follows
in his judgments. One of the maxims of
his politic is, that the unfortunate are
always condemned, no matter how innocent
they might be. An accused superior
is always assured to gain his cause,
because we can not condemn him on the
accusation of an inferior, without demeaning his dignity.

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Which source of dissoluteness! The
harshness of the punishment is extreme. The
least faults are harshly punished. There
is any penalties for the biggest ones.
But to crown the injustice,
the virtues & the beautiful actions remain
without rewards.

We doubtless will be surprised to
hear about death among the religious. The
sincerity of *Melchior Inchofer* would be
suspect to me in this occasion, if *Mariana*
did not assure the same thing in the passage
I am quoting here for the confirmation of all
the truths that are contained in this
chapter. "It is certain, he says, chap.
14 that in the Society we leave the biggest
crimes unpunished, as long
as those who committed them,
arm themselves with boldness & effrontery &
they show themselves in the disposition to
defend themselves well. This is why they
close the eyes on the crimes, under the pretext
there is not sufficient proofs.
They apprehend that if someone would do
some commotion, the foreigners would be
informed of what happens in
the Society. The whole goal of the Government
seems to be to throw a veil on
all the faults such as they might be
& to hide them to the knowledge of men.
Some crimes who commit the
provincials & the rectors,
be in violating the rules & the statutes,
whether while building or while destroying without
necessity & without the opinion of anybody, or
dissipating the income of the Society,

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or while distributing to their relatives,
they are punished only several years
after. But all the punishment that they give
to them, is to deprive them of their responsibilities,
to give most of the time a better one. What is more
deplorable in the Society is that the
honest people, without any reason, or at
least for the most frivolous reasons,
are persecuted & even sometimes put
to death, because they know that they will
not have the boldness to withstand these
bad treatments, or to complain.
The evil ones in the contrary,
are spared because they fear them. Which
helps us to see that the form of our
government is full of defections & of
imperfections. And this only reason would
suffice for the justice of God to annihilate
the Society.

(I) The author does a depiction of
Mutio Vielleschi very different to all
of what the other Jesuits have to say; but we
know how much their praises are suspicious,
especially when they are directed towards their
superiors. All their histories are full of
lies & of flatteries; & it seems
while we read them, that nothing in the world
is more perfect than the Society & that it
suffices to be a Jesuit to no longer be a subject
to imperfection. We are on guard concerning
against excessive praises. *Melchior*
Inchofer had not renounced to his reason. He
saw clear on the defects as well as on the
virtues & knew to discern the one of with
the others. After praising

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Claude Aquaviva, he complains with the same sincerity of dissolute leadership of *Mutio Vitelleschi*. He had been a witness & his testimony must be preferred to all others.

(2) *Concerning the power of the General*, says also Mariana, chap. 4. *it is really weak, if it is losing the respect & with a little boldness it is easy to intimidate him.*

(3) *Melchior* scoffs very skillfully of the *Average Science* here. This science is the invention of *Melina* & all the Jesuits adopt it & defend it with passion, despite his opposition to the doctrine of holy Augustine & of holy Thomas, they never knew it only in the Pelagian; because she is of a wonderful relief for them to support the new System they introduced on the *Grace*. The *Average Science* is a science by which God knows certainly what the men will do, whatever the circumstances they might be.

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C H A P I T R E X I I I.

Reflexions on the Judgments of the SOLIPSES.

We can make on their judgments
almost the same
reflections than we did on
their laws. If it is against all
humanity that the judgments are made
without any form of right, how
much it should be more striking to not
do justice to subjects who complain
with reason of the Magistrates, of
fear, they say, that being accustomed
little has little to despise their
masters, they do not come at last
to raise someday even against the
Monarch? Besides, if it was
allowed to accuse the magistrates, no one
would want to fulfill the responsibilities
& there would only be confusion
in the monarchy. Beautiful pretext,
to oppress the nations & to
authorize the magistrates to commit
with impunity all sorts of crimes,
The Monarch allows it. But this

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permission costs to them often well
dear, because persons of honor
not being able to suffer such an
injustice, the avenge by their
own hands. I saw several,
after unloading their anger to
big blows of stick on the back of
the magistrates & being afraid of to be
arrested, decided to find refuge with the
neighbors princes, where they freely
explained the reason of their escape.
They said that the love of justice
had done for them what the cowardice
did the Monarch to neglect;
that if themselves they were guilty
someway it was to have lack
force in the arms & to have
left the life to these wretched that
do not deserve it at all; they did not
limit themselves to what they already
had done, but they wanted to
oblige them or to make their
duty or to appear in justice,
when they would be called there.
That it was so shameful, that the
slaves who had no merits,
than the favor of the Monarch, were
obeyed by persons of distinction
& of birth; that the

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men that did not have their fortune,
that to their flatteries & to their slander,
occupied the first rows;
that the honest people & those that
did profession of virtue & of
modesty, remained in the dust.
A certain Asian, besides of such
tyranny, wanted a day to *scream*
to liberty, but he was not assisted
by anybody; & the most unfortunate
slaves, well far to join themselves to
him, or to speak to him, did not even
dare to look at him, because the ninth
law do not allow them to
trust one another. In fact,
there is never among the *Solipses*
a firm and constant society. The
better friends become in an instant
enemies declared. The most
solemn oaths, the most narrow
liaisons, not even the ones of the blood,
are able to keep them, as long as
it is a matter to deserve the favor
of the Monarch by some adulation,
or some accusation. This is the
only thing, in what they pride
to be faithful, which sometimes
engaged me in perils, of which
I was taken out, only by an (extraordinary
happiness).

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(1) I decided one day to
show to a person what my
friends were saying, an horoscope by
which I had predicted, following the
principles of the Europeans, the death
of a neighbor prince. This false friend
pretended to approve it & pressed me
strongly to tell the one of the Monarch,
assuring me with oath of an inviolable secret.
I did not want or to promise it, nor to
refuse it. Nevertheless, as if I involved
myself, this treacherous ran right
away to denounce me to the Monarch
& accused me falsely to have,
by the magic power, plotted his
death with the divinities of hell.
Immediately they declared me criminal of
lese majesty. They seize me &
they drive me in front of the Monarch.
They search me: somebody pulls from my pockets
the horoscope. But they were not a
little surprised, when, instead to
find the name of the Monarch there, they
read the one of an European Prince. This
was enough for my justification. My
accusatory appeased himself, without nevertheless
to redden of his perfidy. They ordered
me to explain my art & its effects.

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I did it with a general applause
& the Monarch himself asked
me to apply myself to discover by
my knowledge the different
revolutions that have to happen
afterward in the monarchy of the
Solipses. I replied to him that my science
was not going that far &
that such a prediction was above
the forces of the nature; that it
was not for the *Solipses* as the
Europeans; that these last ones were
subject to other influences; but
that the Monarch of the *Solipses* was
the master of the sky & the constellations
& that consequently it was very
useless that *Evimeus*, before he
accused me, asked me with so much pressing
solicitation, if by my art I could do
nothing against the days of the Monarch.
I avenged thus of my
accusatory, who felt in the
trap that he tried to put me in.
They condemned him to be shamefully
demeaned & to pass
the remainder of his days in a cell;
but this flattering unworthy individual, who never
lacked resources, protested that
he had not claimed to make me

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punish while denouncing me, but to make
known & to admire my science.
Amazing God, which deceit! &
his praise would had been deadly to me
without the help of the Providence!
Which torture for a straight heart,
when he is obliged to flatter a prince
in all his good or bad
actions, to applaud to all of what
he says, to renounce to the common
sense to please him & to leave
all the feelings of the nature for
those that he wants to lose! How many
times I hated these barbaric maxims,
in the very presence of the satraps!
But this was in vain: I spoke with
deaf & nothing was able to influence
them. My friends made me
signs to keep my mouth shut & contradicted
me very much, for not exposing
themselves to be denounced as well.
(2) Here is a history that will divert
the reader. A man having
been summoned in justice to have
looked askance at the governor of the
kingdom of *Pactelisonade*, could
he do otherwise, since he was squint-
eyed? was condemned to death. When
I was gone from this Monarch's palace &

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while somebody lead him to the torture,
each of them hurried to the craving
of beating him & of outrages.
The unfortunate fate of this
man, who had been formerly of
my friends, raised in me compassion: I
approached him to share
his sorrows & to urge him to
patience. Immediately the captain of
the bowmen, who had nothing human
than the face & that by his flatteries &
his lies had known to save himself from
the gallows & to produce himself to the court,
having thrown a terrible look on me,
Insolent mortal, he says to me with a
dreadful voice, *which boldness*
do you have to console a villainous person,
who the Monarch wants to lose? You
will undergo the same torture, since
you declared yourself accomplice of his crime.
Scarcely he had finished, that he puts
the hand on me & brings me to
the Monarch. More than hundred of
accusatory rise in an instant against
me & come to depose that, without
any consideration for those that insulted
a miserable individual condemned to
the torture & without embarrassing myself if
this was to please the Monarch,

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they did it, I had made a way through
the crowd & had said to his ears
certain things that had comforted him;
that this was to despise the judgments of
the Prince, to despise his power,
& that I was deserving the death. I wanted
to justify myself, while replying that
which I had said to him, was to encourage him
to the death. *This is what the Monarch*
does not want, shouted my
accusatory ones. But they were assuring
with oath again, that I had held for him several
other pernicious speeches.
Prove, I said to them, *what you*
are saying. What are those *speeches*?
Or if you do not know it, go
to receive instructions from the dead.
This mockery pricked them more
& they did for me a new crime of
my beautiful mood. To the end the
Monarch ordered the silence & ordered
me very seriously to declare what
I had said more to the criminal.
I replied to him I was ready to
do it; but since they were
secret mysteries, I could not
explain myself, if it would not please him
to send away all those who were presents.
I had recourse to the lie

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in this occasion, to get out
of the difficulty. How could I lack
in a nation where they give
so beautiful lessons of it? Therefore, after everyone
had withdrawn himself, I said to the
Monarch that I had recommended
three things to the criminal, before he
died. The first one, to make me known
which places occupied our
Monarchs & our satraps in the underworld:
the second, to teach me if there would be
some mean to submit them the domination
of the Monarch; & the third one, to instruct me
of all that would happen there. *Which*
obligations you would not have me,
powerful Monarch, I said to him*, if by*
me you could have
news of these dark kingdoms;
since it is impossible for me to
teach you anything that arrives in this
world & that I am always
warned by an infinity of sycophants,
to deserve your favor,
embarrass themselves very few that their
reports be in accordance with the truth?
Here is what I said in particular
to the criminal & I had not other
goal than the one to please you, to

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give you sure news. The
Monarch praised my prudence &
my spirit & if I would be so kind to come
to inform him exactly of the news
that I was receiving from other world, without
to inform others than him. He asked
for the door to be opened right after. The
satraps, who were outside, were awaiting
with impatience, what he was going to
order of me. But which was a
surprise for them, when instead of my
condemnation, he declared that
not only I will be admitted in his
most secrets counsels of the State, but
again that I will have the power to
judge all the causes in the last
resort! The flattering changed all
the sudden the face, to conform themselves
exteriorly to the feelings of the
Monarch & those who were loving the good
order applauded to this judgment.
In fact, as soon as I got the power
at my disposition, I moved away from the
responsibilities those who were unworthy: I
protected the persons of merit: I
did justice according to the principles
of the Europeans, without preferences of
individuals: & when the Monarch asked me
the reasons of a such

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direction, I did not reply him something
else, otherwise that I followed the opinions
my friend was giving me from the other
world. In a word, I attached myself
principally to destroy the informers
& I exercised against them all
the harshness of the justice. I gave
one day the most tragic spectacle
to the people. I did make install during the
night in the public place, six hundred
iron collars & thirty gallows. To
every iron collar we saw a flattering
took by the neck & I had made
hang to the gallows as much of
informers, who having been involved
by oath to suffer the penalty of the *Retaliation*,
had not been able to prove their accusations
& had been convinced of lie & of slander. Among the
latter were three satraps, who had
been established since few governors
of provinces. The next day,
the court was all deserted,
because I (had had) the care to
purge it. It did remain only some
good people, who exercised their
responsibilities with honor: & the
Monarch surprised of a so big change,
asked what had become

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all his officers. We took him on
a high place, from where he could see
everything. He remained caught off balance,
when he saw all these wretched
attached to the gallows & to iron
collars & he asked all in trembling, what all
that meant? *Great Monarch*, says to him
one of his guards, *this is a comedy*
that gives you Cornelius, *whom*
you raised since few to a so high
position. If he will continue, the monarchy
is overthrown. And if it is necessary
that the flattering are banished
of your court, no one will instruct you
of what will happen in the monarchy:
you will languish in the ignorance
& in boredom. The Monarch
touched by this spectacle & of what was
saying to him the guard, asked me to come
right away & asked me why
I went to such an excess. *The*
dead ordered it to me, I say to him, *&*
you were threatened of some great
misfortune, if I had delayed any longer
to execute his orders. Is it not
worth more better to destroy the cursed race
of these villainous, than to see the
innocence oppressed & the monarchy

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governed to the taste of their passions &
of their criminal designs? This is a
grace I did to those you see attached
to the iron collar, to leave them
the life & to make them suffer only
of hunger. This are as much of
shameless flattering that the deceit
& the lie make them subsist &
that they steal to the honest people
the responsibilities that they deserve. The others
of which you see the hung corpses, were
wretched informers that to put themselves in your favor,
sacrificed the honor of the innocent
& ascribed them supposed crimes.
I punish them of this manner,
to satisfy the law of the established
retaliation in the monarchy.
They are happy, that I did not make them
suffer all the tortures that they deserved!
I hold some more than thousand
of this nature in the prisons, to whom I
reserve a similar punishment to the
first day. And I hope that if you
want to rely on me & to allow me
to act according to the duties of my
responsibilities, your monarchy will be
more flourishing than ever, when I will have
delivered it of these public plagues.

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This speech astonished so the
Monarch, that he did not reply me
at all. Those that surrounded him,
remained seize fright; & one
among them, named *Colosbidozarus*,
of which I speak elsewhere, found himself
feeling so badly, that we had to
bring him on a litter. Some time
after they assembled the counsel without me
(this had to be a well defective
counsel, after the excisions that
I had done there) & it was ordered,
that I would resign of my responsibility
of judge. They ordered me to
give the catalog of those that I had
designated to the gallows next.
Colosbidozarus having heard to read his
name thought to die of fear & he
did not come back to himself only when they had
assured him that I had done the resignation
of my responsibility. They secretly
hatched my loss & they would
get rid of me, if they did not
apprehend the relation I had
with the dead would be more disastrous
to the monarchy than the iron collar and
the gallows.

(3) To that matter I will relate
a very pleasing adventure, that

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arrived a little time after. (a) *Libanotius*,
ambassador of the prince of the
Ritaniens, (have passed) on the lands of the
Solipses, became sick & died
in a few days. His colleague (b)
Musarbanus (have wanted) to give him
the funeral honors, entered into the
closest city, of which the name was
(c) *Arontia* & went to find (d)
Tirapherne who was the governor,
to ask him the permission
to (make) bury *Libanotius*,
in the place intended for the sepulture
of the citizens & and to do for him, following
the customs of their country, the
funerals in accordance with his dignity. He
promised also, to engage him, that he
would stress such a service with
the prince of the *Ritaniens* & he assured
he would make for him a special
recognition. *Tirapherne* was
deaf to his appeal & did not
want to grant him what he
asked. The other had really tried to
represent him that the people's right was
violated by such a refusal; he did not
became easier to deal with & he sent
him back with a lot of hardness.
Not only he was already enough hated
of the

(a) A maronite bishop.
(b) Abraham maronite.
(c) The college of the maronites to Rome.
(d) The P. Ferrantin, Jesuit.

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living, without looking to furthermore
quarrel with the deaths? *Musarbanus*
replied to him only by insults
& went out all transported by anger.
He musters immediately all his people,
does put the corpse on a cart
pulled by elephants & make it
go during the night towards the
city to the glimmer of a great number
of torches & candlesticks. This
obsequies was not rather
close to the walls, that the guards
terrorized by the elephant's cry
& by the extraordinary light
that was appearing in the middle of the
darkness of the night, run away
& run to give notice to *Tirapherne*
of such a prodigy. This one
all alarmed does ask the citizens
to take the weapons. But *Musarbanus*
taking advantage of the disturbance in the City,
forces the doors & arrives without obstacle
even in the public place.
Everyone is in the astonishment
to the view of a so new spectacle.
The roofs & the windows
are filled with people. *Tirapherne*
appears at last. *Withdraw*, he says
aloud, *do not come to profane*

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our religion & to soil our temples
by your foreign ceremonies.
Musarbanus letting him scream. The
convoy advances with the same order:
those who are leading do not interrupt
their groans. But
Tirapherne approaching all infuriated,
terraces of his own hand the Priest
that held the incense & screams
to his people to push them back with
the weapons at hand. Then *Musarbanus*, believing
that the occasion was favorable, gives
the signal to his companions. All the sudden,
they throw the black coats
of which they were covered &
put themselves in condition to defense. Their
weapons were not swords,
but the torches they held
in hand & that they charge big
blows on the face of the *Solipses*.
During that time the convoy stops.
It happened that the corpse was
itself standing, be that this was by chance,
or otherwise, as itself it had
wanted to be a witness of his triumph.
Those who were on the cart launched
the cotton waste everywhere in
fire, the pitch & the burning wax
they had prepared for the funerals.

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We only heard the cries,
or rather the screams of the *Solipses*,
who had received these burning
things on the hands or on the face.
And this is not all & the scene
became far more tragic, when
the elephants, which the view of these
flying flames had put in fury,
began to escape:
they reversed, they terraced all
that they meet. Then the *Solipses*
push a big scream & ask
for quarter. *We do not want*,
they say, *fight with the*
dead. This panic terror had them
put right away their weapons down; &
Titapherne the first one, came to
throw himself to the feet of the victor & to
subject himself to his discretion: the fire
completely had disfigured him. He had
the eyes, the beard, the chin, the
nose & the ears all burnt.
Therefore, the fight being stopped,
they remit the cadaver in its first
position & the obsequies continued
his procession. The *Solipses* lost
six hundred men in this action
& had as much injured.
Some had no longer their two eyes, the

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others had the beard & the hair
all burnt. For some, half of the
nose was left to them. Others
had the neck all dislocated. The
(a) *Ritaniens* had no loss,
except of those who were
on the cart, did a so great effort,
that his pants untied themselves &
the situation in which he was,
made laugh all those who saw him.
This new kind of fight made
different impressions on the spirit
of the neighbors people:
it alarmed some &
amuses a long time the others.
But the *Solipses* had the whole
shame & the confusion: & most
of the Princes complained highly
of the inhumanity of *Tirapherne*.
Vibosnat especially was in an inconceivable
dismay, because he had
learned on a confused & uncertain
noise, that the city of *Arontia*
had been taken by the dead. He
suspected *Lucius Cornelius* to be
the author & to have wanted to avenge
himself by doing that of his last disgrace.
This is why, to divert a similar
misfortune of his palace, he tried to

(a) The Maronites.

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to appease him & resolved to return
him the Responsibilities & the honors of which
he was stripped. But he changed
the plan soon, having been more
instructed.

The neighbors people having sent
in few time after the representatives to
the Monarch, to inform him of
what had happened & to accuse
Tirapherne of inhumanity, he thought to
degrade him & to bring an action against
him. This is why he assembled
the counsel of the satraps, to share
with them his plans & he already had
condemned him to the perpetual prison,
when somebody of the assembly
made him change his mind & presented
to him the fact that *Tirapherne* deserved
that we did him grace; that scarcely he had
a human face yet, that the
fear of which he had been seized in the
fight, was more than sufficient,
to make him die, and in the state of
which he was, the biggest torture
that somebody could make him to suffer,
was to remove his responsibilities & to let him
live in shame & in the disgrace.

He acknowledged since more than once,

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just as well as the *Solipses* who escaped
from this fight, of which had
done for them to take the alarm was
not so the elephants & nor
what was (included in the procession), than the
cadaver they saw standing outside his
coffin. It seemed to them it was
him who launched the torches on them
& they had believed the enterprise
was as much reckless as imprudent,
to want to come to blows with
people who knew how to fight
after their death yet. Here are these
men who claim to give the
law to all the universe & who are not
able to discern the appearance
of the truth!

This stratagem of which I have just
gave the description, is a lot
more skillful, than the one of *Hastingus*,
General of the *Danish*, so famous in
the histories, which taking the city
of *Luna* in *Ligurie* for the one of
Rome, made the procession of
an obsequies by trick, which they believed
it was his & seized the city, not
with torch blows, but by passing the citizens
to the sword.

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R E M A R K S.

We must not await that I give
here a detailed explanation of the particular stories
that are included in this chapter.
They are maybe the invention
of *Melchior Inchofer*, who would want to amuse
the reader; or if they have some
true foundation, it is impossible
to know it. The biggest attention
of the Jesuits is to stifle what happens
in the Society & to prevent that the
public would have any knowledge;
especially when the honor of the Society
demands for these things to be hidden. The
histories of which speaks *Melchior Inchofer*,
are of this type. There is hardly no other
than him who can instruct us of this (fact); but
he disguised them so much & enveloped
of so many excessive circumstances, that
it is not easy to penetrate the truth of some. To
the remainder, they are rather not of great
importance, for that we should regret them.
The truth of the maxims included in
this chapter, does not depend on these examples.
We could easily compensate
with thousand others, of which the knowledge
would interest furthermore. Nevertheless,
I will not avoid to do some reflections on
each of these stories.

(I) By the first one, where *Melchior* is
sharing his horoscope to *Evimeus*, we
can conjecture they maybe accused him

towards the General, of a crime from the
usage he did of the mathematics, where
we saw that he was very skillful;
but he knows so well to defend himself, that
this accusation turns to the shame of the
accusatory individual. The goal of this story is to
make known there is no good
faith at all between the Jesuits, they are always
ready to betray one another &
that they sacrifice all there is of more
inviolable, to the adulation & to the desire to
insinuate themselves in the good graces of the
superiors.

(2) This second story has no
verisimilitude & *Melchior* seems to
have imagined it, than to have the occasion
to describe pleasantly, to which extent goes the
blindness of the Jesuits in the deference
they have for their superiors &
to how many baseness & of unworthiness they are
doing themselves to fawn the court. The ambi-
tion of the General appears to the light
by the joy he feels while learning
that *Melchior* had demanded of the dead. He wants
to make us understand that the General has
no other plan than to make the law to all the
universe & that it would spread even his
empire beyond, if it was in his power to do so.
We can judge therefore, by this fiction that
the Author was elevated to some responsibilities
that gave him a lot of authority. And the
manner in which he says that he reached there,
gives reasons to believe that he did not have his
elevation than through the jealousy of his enemies &
that the General could not prevent himself from

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knowing his good faith & his innocence
despite all the accusations of which he was
charged.

All these gallows & these iron collars
must not be taken literally; but he
wanted to make us known by this, with
which exactness & which severity he exercised
his responsibility. He used all of his
authority to reform the vices which reigned
with impunity in the Society. He declared
especially an open war to the flattering individuals
& the informers & he did not let escape
any opportunity to humiliate them. But he
was not a long time in a responsibility that
had the custom to be filled by virtuous & integrity
persons of *Melchior*; these even flattering individuals delayed not
to warn the General against him again.
They obliged him at last to strip him
of all authority, of which he did not use
at all to their taste. They could have been
pushed their vengeance farther, if the esteem
they had for him in *Rome* & the liaison he had
with the cardinals, had not kept
them. (to do so) Here is almost all the reflections
it seems to me we can have based on this story.

(3) This last story is even more
difficult to explain than the others;
because we can not doubt, that the
foundation is true. But before
I will risk in my conjectures, it is
good to say something of the *Maronites*.

They are Christian peoples who inhabit
the Mount *Lebanon*. We say that they followed

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formerly followed the errors of the *Jacobites*, & of the *Monotelites*. But they remain inviolably attached to the Roman church since the year 1181. *Guillaume* Archbishop of Tyr, assures that the name of *Maronites* comes from a certain heretical *Monotelite*, called *Maron* who had perverted them. But these peoples support with more verisimilitude from S. John *Maron*, who built a famous Monastery close to the Mount *Lebanon* in the beginning of the fifth century & of which the disciples strongly fought the heresy of the Eustachian.

To the remainder, the *Maronites* today are good people, who are living a very Christian way. They have a perfect submission for the Roman Church & a great respect for its ordinance. They have a patriarch, archbishops, bishops & about fifty hundred priests, who do care for their behavior.

Their poverty is so great, that their same priests & the bishops are reduced to the necessity to earn their living by the work of their hands, as simple craftsmen. Their great devotion for the Roman church engaged the Pope *Grégoire XIII* to a college to be founded for them to *Rome*, where their young people are instructed by the Jesuits, until they be able to profitably serve their patriarch & the bishops of their country. Those who will want to know more about them, will be able to check the trip of the mount *Lebanon* of the

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Father *Dandini* Jesuit, translated by late
Mr. *Richard Simon*.

To go back to the story of which it is spoken in this chapter, it is to believe that a Bishop of the *Maronites*, the patriarch was sent to *Rome* for some matter, he died there & the one who was accompanying him named (*) *Abraham*; having wanted to make him bury in the college of the *Maronites*, the Father *Ferrantin*, who was rector at that time was opposed, there was on this occasion a rather fierce dispute & despite the resistance of the rector, the bishop was buried in this college. The description of the obsequies & fight is an embellishment that *Melchior Inchofer* added to make the narration more captivating. Here is what appeared to me of more natural for the intelligence of this fact.

(*) It was apparently Abraham Echeilensis, Maronite, of which we have several scholars works.

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C HA P I T R E X I V.

The Assemblies & Conferences of the
SOLIPSES.

The *Solipses* have two sorts of assemblies, the big ones that they call general & the small or special ones which are held in the Provinces. (I) The first ones are very rare & almost are never summoned than in the interregnum when it is a matter to elect a new Monarch: here is what is happening. When the seat is vacant the (a) palace master exerts justice as deputy manager & asks to all the satraps of the kingdoms who have the right to vote to come. They assemble all in the palace for the appointed day. They start to pronounce curses & terrible imprecations against those that will reveal the mysteries, or that will give their votes for unworthy people to fill a so high

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dignity. They confine themselves
in a room after, where after several
ceremonies & several prayers
according to their usage, they are naming the
Monarch to the plurality of the voices.
This choice is not doubtful at all.
The outcome is already thrown & the late
Monarch disposed so well the
things during his reign, so they
do choose & they do not believe
able to succeed, than only the one
he designated himself. For that purpose the
Monarchs have custom to throw their
eyes on one or two candidates,
whom they find to their taste more than
the others & make them to go through
all the responsibilities which approach
them the most to the throne. And when
we see that these favorites by order of
the Monarch, are succeed several
times alternately in the
government of a same province,
to the exception & to the harm of
all other; it results that the
satraps who have part to the election,
must look at them as the apparent
successors of the crown.
For the wise among them are
persuaded that there is only those who

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governed the provinces,
whatever way they did it,
who were able to ascend on the
throne of the monarchy. This
pernicious maxim is cause that from
two or three men of nothing,
who have for all merit that the
happiness to have pleased the Monarch,
choose one who would succeed
& to follow on his footsteps; & they
abandoned in the obscurity an infinity
of others, whom the blind Monarch
never admitted truly to the
responsibilities; but by their
wisdom & their prudence are more
suitable to the Government, than
all these ignorant & crude usurpers
will ever be. But such is the character of a
delicate selfish love. The reputation of a
Monarch would be too much in jeopardy after
his death if he would be replaced by a
more enlightened person than he was &
of which the wise conduct would put back
the good order in the government.
This is why he does
not care of the damage his successor
will do to the republic by his ignorance.
But let us go back to the assemblies.

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First the Monarch is elected
somebody immediately beats the drum to
assemble the people. We come
from all over the world to congratulate him
on his advent to the crown. We
bend the knee in front of him & we
kiss his hand, for mark of
respect & of submission. It is
in this occasion that the flattering people
are practicing their career. They come to
debit him their praises, or rather their
lies with a wonderful address.
They tell him that
the men were only the instruments
of his election & that it is
evidently the work of the gods: that it
was announced & confirmed by
several evident prodigies; *that
it did not rain the preceding night; that
the mastiffs barked at the rise of the
dawn; that when he went out of his
room, the flies & the gnats
gathered themselves to fly in front
of him:* & a lot of other wonders
of this nature, that they
spread in the public subsequently by mouth
or in writing & they
confirm in the harangues. The
Monarch cares to make to all these

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panegyrists the presents that he
already had prepared. But he has special
consideration for those with the
most excessive flatteries. They
receive much bigger rewards
than others. They never
leave the Monarch, than
just to occupy some dignity
in the provinces. They have an entire
power on his spirit. They know
how to go ahead of all his
wishes & to fulfill all the pleasures
he can wish. Is it difficult
to believe after that it depends
on them to advance or to lose
others? This is why we can not
hope to live happy, unless
we do exactly court them
& that we put all in works
to deserve their protection.

For what concerns the special
assemblies, they are held every
five years & we choose to the
plurality of voices a representative, to
carry the deliberations to the
Monarch. We keep ourselves well guarded
to frustrate something that could fall
on him. And we close the eyes

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on the abuses & the public disorders,
because to want to reform them,
would be in some manner to accuse
his government. Therefore, all these representatives
of the assemblies come from all
the kingdoms & of all the provinces
of the monarchy & go in the city capital. (2)
Each of them bring to the Monarch
magnificent presents, to testify him
their respect & their devotedness.
When he gives an audience to the
principal among them in his secret
counsel, although they are only sent
to ask a general assembly for the most
urgent reasons, they have a great care
to not explain. The least
suggestion that they would do
directly or indirectly
would attract them infallibly the
indignation of the Monarch, to whom these
type of assemblies always bring
umbrage. And if the Monarch is using
tricks & of address to know
their feelings, comes to press them
to do a declaration, they deny
stubbornly that there is no need of a
general assembly; they assure to the

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contrary, there is not more flourishing
state & better regulated than
the monarchy, since she is under the
government of a prince of which
the wisdom & the prudence surpass the one
of men & even the gods.
They wish him the years of
Nestor & they pray him to finish
subsequently all the matters by his
sole authority & without the recourse of the
general assemblies. Here are the
results of those assemblies & all
the goods that they produce.
However, so that we would not say that
the satraps did so many expenditures
& gave themselves so
much trouble for nothing, they negotiate
some unimportant matters;
someone deliberates, for example, with
great solemnity in the *presence* of the
Monarch, (3) *if the handkerchiefs destined*
to certain usages, will be afterwards of
linen or of paper in the cities: if
the pots must be in copper
or in iron: so when we are doing
a trip in a horse & that the craving
increases to have water, it is more
appropriate to use a sponge than
a bottle; & several others

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similar questions that it would be
too boring to report here. At last
the satraps, after taking
an act of the conclusions signed by the
Monarch & provided with his seal,
return in their provinces. They
promise while arriving of great
news: each is in the impatience
to be instructed & we
celebrate their return by public
festivities. Such are the assemblies
of the *Solipses*.

With regards to the conferences,
nothing is more frequent in the court of
the Monarch. They are held,
so to speak, day & night &
the greats are not always admitted
there. They also are of two sort,
the big and the small ones. The last ones
are held almost everyday,
& the others three times a week.
(4) In the big the satraps
with their first officers come
to give an account to the Monarch
of the province on which they have an
inspection, following the opinions that they
receive from the governors & negotiate
all the matters that concerns
them. In the other days all

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the satraps of the court assemble
& take the resolutions & the
more suitable means for
the conservation of all the kingdoms
which are under the obedience of the
Monarch. The unique goal that they
pursue in all these conferences
is to spread the monarchy
& to elevate the Monarch, having
under him the Magistrates without lights
to govern. When there is someone
to be named, the Monarch asks
in appearance the vote of the
satraps; but he does it in a manner
to put them in the necessity to
follow his opinion; to force
his choice to be accepted, he has the custom
to warn the assembly by this speech:
Venerable & faithful satraps, such
kingdom, such province need
a new lieutenant & a
new governor. To my opinion,
nobody is more suitable to fill
these responsibilities, than Dorius &
Doridontius. Nevertheless before choosing
them, I am at ease to have
your approval. Then the satraps
lower their heads, as the fable
fox in front of the lion &

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subscribe without any examination. They praise
Dorius, who does not even
deserve to be ostler & to
dwell on the praises of the
Monarch subsequently. *He spoke with Jupiter,*
or Jupiter spoke by his mouth;
his prudence is all divine, nothing is
wiser than his opinions. It is this way
they are allowing to be lead, as by
the nose to favor the goals of the
Monarch: *Dorius* is made governor
of the province. He scrubs himself
(but in vain) & abandons the kitchen
cloth, to go fulfill his
new dignity. The governors
of the province & cities conduct
themselves in proportion by the same
manner & with the same views
in the election of their officers.
Here in what are consisting the great
conferences.

For what concerns the seconds
or the small ones, they are held
in the court of the Monarch, as in
the other courts of the provinces in the
presence of the lieutenants & officers
who are committed by the Monarch
or by the governors. They
only solve what concerns the

OF THE SOLIPSES. CHAP. XIV.

table & the tiny detail of the court: for
example, if it is necessary to put *on the table*
as much different drinks as of
meals: if we must serve others
than the Monarch, some exquisite
meals: if we will extend the time of the
dinner or the supper: if we will lie
to eat to the manner of the
ancients: if we will sharpen the
knives every three months: and
so on.

I do not want to pass under
silence a matter that would deserve to be
finished in a general assembly
& that nevertheless was only
in a particular one. The (a) peoples
of *Santestane* had sent
representatives to the Monarch, to ask
him the permission to go
take lively water in a neighbor's
well, because the water of the marsh
they had drank until then, was
very unpleasant & inconvenienced
them a lot, especially during the heats
of the *heatwave*. The Monarch
refused them this permission & was
applauded of all the satraps who
were presents. The representatives did
new instances with a

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lot of submission; but he did
reply to them that their ancestors
had always drank of this water
since several centuries; that very far
of some to be dead, they were not
even been sick & that thus it
was necessary that they imitated them in their
strength & in their patience. One
among them, named *Monacusius*,
indignant of a so unfair refusal did
right away this (cutting) reply:
It would be necessary, he says, *also as the*
Monarch followed the example of his predecessors.
None of them did ever nourish himself
with broths & of prepared consume
at great expense & they did
not avoid to live a very long time:
if he does so many expenditures for
himself, does he have to have enough hardness
towards his subjects, for not to
allow them to drink lively water, that
will not cost them than the penalty to go
get it. The Monarch delayed
not to be informed & to be
revenged of a so bold response.
Monacufius was right away condemned
to the banishment & the *Sancesta-*
niens obtained not what they asked
only after his death; because

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then the Monarch had no longer
a reason to preserve his
resentment.

R E M A R K S.

(I) *Holy Ignace* did not set up at all
any marked time for the general
congregations. The second congregation to the
contrary did a decree by which she ordered
that we hold it from six years to six years.
A certain father came to the crossing & his
opposition had the decree converted into
this one, that the prosecutors of the provinces would assemble
themselves every three years, to
resolve, if the matters asked that we
summoned a general congregation. The
fathers of this congregation were cheated
in their hope; for we did not remedy
to any evil by this mean. The prosecutors
will never be agreed that is
necessary to assemble a general
congregation, to held it to the General's
court with his assistants, has not other care
than to prevent the convocation. Mariana,
chap. 15.

(2) We send, said *Mariana*, to
colleges a lot of considerable presents to
Rome for the General, in order to win his
good graces; & it is to fear that to the
end the responsibilities of the Society would not become
mercenary.

(3) He wants to make us understand by that that

most of these general assemblies
only result to trifles.
(4) We already said that there is
an assistant for each kingdom. The
provincials & the rectors of his department
have care to inform him of all that happens
there & he gives accounts to the General in
the marked times.

C HA P I T R E XV.

The address of the SOLIPSES
to spread their Monarchy.

We already said, that the
Solipses had not other goal
in all they did, than to
spread the Monarchy & to elevate
the Monarch. For that, there is no
artifice they do not put in usage.
If they discover something
good in the customs of the foreigners,
they appropriate it immediately for themselves
in such a manner they do not want
to be indebted only to themselves, by
bragging they are the authors.
The same thing is practiced also in
their colleges, where they have the effrontery
to debit in their name several
doctrines they pillaged or

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copied from the Europeans & Asians.
This is why we see among them
so many writers, who are born
as mushrooms. And
if they write some manuscripts of their
own, they are so fertile in
paradoxes as the sea is in shellfish.
One of their doctors having
wanted to resolve a new question
he gloried to have found,
made lose an entire year
to his pupils, during which he
examined *if the beard of a cat was
the same type that the trunk of an
elephant*. And when he gave the
solution, he joined a small
problematic treaty next, which had
for title, *metamorphosed former
heroes in wasps, so that in fight
with the giants, they had the
advantage to not be able to lose their
javelins*. But let us resume our subject.

The Monarch destines his residence to
(a) *Pricantibur* & never goes out
than to divert himself in some
country house in the surroundings.
This is why he never
visits his kingdoms. But he
sent there (b) lieutenants clothed

(a) Rome.
(b) The visitors.

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of his authority. These are most often
men of nothing, more apt
to jumble the problems than
to solve them.

The cities of the *Solipses*, no more
than their kingdoms & their provinces,
are not adjacent to one
another; (I) but they are widespread
among the provinces of the
foreign princes. They are sometimes
in the middle of their lands.
And this is in what they make us to admire their
skill to know how to make for them a wall
of the foreign cities & of be in
the midst of them, as in a
watchtower, all ready to seize a favorable
opportunity to become the
masters. So far they fortunately
came to succeed of their schemes,
& at few expense. There is no doubts
that they execute this in the future
with the same easiness if the princes
will not be on their guards & do
not take measures to stop
the bondage of which they are
threatened. But we can hope that this
monarchy that already is, so
to speak put in pieces, will not
exist then. Such a position is

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well in favor of the spies that
have knowledge of all that
happens not only in the
monarchy area, but even with
all the neighbors princes & some give notice to the
Monarch by secret mails. In sort of that even these
princes do not have more certain
news that arrives at their
place, or elsewhere, that the one they
receive from the Monarch. There is from
everywhere skillful messengers who know
how to insinuate in the mind of the
princes & to even penetrate in their most
secret counsels. They influence them
as they want, to the favor
of the reputation they crafty build
as wise & prudent persons; & under
the beautiful title of friendship, they persuade
them to become the subjects & the
slaves of their Monarch. The
Solipses would already became by those
means the masters of all the universe,
if their too immense passion to
dominate had not stopped the flow of
their happy progress. The princes
finally noticed while they
had time to remedy yet, put
themselves on guard, closed little

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to little the entry to the messengers; &
to relieve themselves honestly from the
Monarch, they alleged as a pretext that they did not
want to abuse the graces of a so great
prince. This change moved very much
back the plans of the *Solipses*.
The Monarch was some indignant; but I
warned him in secret to not let his
resentment to burst; that the
messengers were reckless people
& ready to all enterprise; that it
would be easy for them to raise all the
neighbor princes who would come to swoop down
on the monarchy, would destroy it,
or would weaken it extremely; that
besides the artifices of the *Solipses*
were only too much known with the
foreigners & that their flatteries &
cunning tricks rendered them very
despicable. (2) *do you want*, do I say
to him, *take a better party? I have
an advice to give to you & I
offer myself to attempt its execution. Kiss
the gospel of the Christians & at
the example of the other Kings &
Monarchs, put yourself with your people
& all your Monarchy under the
protection of the Pontiff of* Rome. To
these words, he interrupts me with a

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disastrous look; *A Monarch of the Solipses,* he says, *can he without breaching to his dignity, to seek for the protection of another prince, since he wants to submit all of them to his empire? I am nevertheless ready,* he continued*, to give to the Roman Pontiff the first place after me & to honor him with the title of friend & of ally, as long as he wants to suit his gospel to the politics laws of the Solipses: to these conditions, I do not refuse to sign a treaty & I will send him an embassy, if he will ask me beforehand with the respect & suitable submissions.* He had more things to tell me yet, but an annoying cough obliged him to stop there; & on my side, his speech had put me in such agitation that it was necessary for me to go out, to satisfy some urgent necessities; but having returned an hour after, *Powerful Monarch*, I say to him*, I have better opinions to suggest you. Which reward will you give me if I put the Roman Pontiff to the rank of your subjects?* Immediately awakening

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as of a deep sleep & (bursting)
out laughing, *the second*
place in the monarchy, as
long as I shall live, he says, *is the first one*
after my death. I would rather like,
I replied to him, at present the heads
of thousand informers, than of hopes
& so uncertain pretensions.
But I do not want my opinion to cost
blood to anyone. So that these
wretched live, as long as it is
for your good. Maybe that some
day the flattering ones will retire into
themselves also. Therefore, here is what I have
to advise you. You have in your court
& in all your states an infinite number
of perfected persons in the art
to feign, to conceal & to lie.
Why not to send to Rome
someone who has the address to introduce
himself in the palace (a) as the greats
who acquires to himself the reputation of a
wise & prudent man; who to make himself
all to all, overtly do the profession
of the religion of JESUS-CHRIST without
to renounce at the bottom of his heart to the one
of the Solipses & that he suits himself to all
sorts of sects. If sometimes he is
obliged to give his feelings in writing,

(a) The cardinals.

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*that he has great care of examine of which
side favors the sacred senate & to
conform himself, whatever violence is made to the
truth. This accommodativeness will put him in
reputation & will be seen as
a man of a deep erudition. It
will be easy for him to be admitted next
to the number of the greats & by the same
artifices he will be able to succeed at last to
the pontificate; if this happens, as I
do not have any doubt, the church of
Rome would not be subjected to your
domination? But to make sure that the
emissary will not cheat you, make him
swear two things first; namely, that as
soon as he will be clothed of the dignity
of great, he will inform you exactly
of the most secrets plans of the
sacred senate, whatever oaths that he could
have made to keep the silence; & that
when he will be on the pontifical seat,
he will not cease to recognize himself your
subject. Here is the advice I had to
give you. It is at your disposition to take
the direction that will please you.* A so beautiful
project (had put) him ecstatic happy.
He kissed me & promised me the
immortality. The next day he
gathers the satraps & proposes them

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the plan that he had formed.
Each takes the matter in hands with a
universal applause. All resounds
the praises of the Monarch.
His prudence is admirable, his
penetration is all divine. He is a God.
At last we choose (a) *Salinus Gevilo-*
sius to go to *Rome* & to make
succeed this high enterprise. He
was a man to all hand, disposed
to do all, to say whatever it pleases & to
play all sorts of personages,
in a word, of the caliber that it was
necessary to manage well such an
enterprise. They gave him for companions,
or rather for spies, of the
(b) most coarse individuals from the people,
sold out to the Monarch & who had
to report him of all his government.

(a) Jean de Lugo.
(b) The laics or the temporal coadjutors of the Society.

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R E M A R K S.

(I) This chapter is full of address. We see there under a single perspective all the artifices of which the Jesuits are using, to succeed in this magnitude that makes the unique object of their desires. It was necessary for this effect to attract the esteem of men. This is what pushed them to attribute to themselves all they were able to find of excellent in the others, whether for their *constitutions*, as well as for the sciences. They dazzled the public by an infinity of volumes that went out from their feathers on all sorts of matters. But most of these books are only a heap of robbery & of thefts, of which they attributed the honor to themselves. Those of which they are the true authors, are easy to recognize. Pride & the sufficiency are the principal characteristics. They always affect to give to their style an air of novelty, by which they believe to rise above the other writers. Which cause them to often give in ridiculous quirks. They would believe confused with the ordinary spirits, if they treated the matters in a simple & natural way. They need expressions & turns all new, magnificent titles, such as the one of * *the image of the first century*. Don't we expect after a so beautiful title, to find humility in the book, patience & the

* Imago primi soeculi

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sweetness of the apostles & first Christians?
Nothing of that at all. Pride & the
presumption reign there since the beginning
until the end. This is a bloomed style,
these are elegant expressions, of which
the truth has rarely need. This is a
substance of panegyrics & of elevated
speeches, of choosen poems, of emblems &
of impertinent mottos in honor of
the Society.

Such are most of the books of the
Jesuits. They embarrass themselves few with solid,
as long as they can dazzle the reader
by a misleading appearance. Their stories
& their relations are as much *novels*
where the rules of verisimilitude
are wonderfully well observed, such
as are these *edifying letters* dated from
China & written in *Paris*. They imagine
that we must believe all they say,
when they do it with effrontery & without
proof. With such sufficiency, with
such boldness Father *Lallemant* debits
his impertinences in the book entitle:
The spirit of the new disciples of Saint
Augustine? The greatest slanders are
advanced without the least foundation. All
is supported testimony of the Count
of…or of the Marquise of…which appears
undisputable to him. He is playful, he plays on
the most serious things. He does not fight
his enemies, only than by the sophisms, which
can only abuse the completely
blind spirits. He triumphs, when the
passage of a letter, of which he is the only
guarantor, provided him the occasion to put

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some insults, or some mockeries
in the mouth of his speakers. He
applauds himself, he is at the paramount
of his joy, when he found a way to compare Mr.
Arnaud & Father *Quesnel* to *Luther* & to *Calvin*.

Nevertheless this father dared to flatter himself
of the approval of all the Catholics, in
a *warning* that he put at the beginning of the
fourth volume of his book. *The sorrow
that it appeared to cause*, he says, *to the parti-
sans of the heresy, convinced the author that
his work had done a part of the fruit
that he had hoped from it.* Which pride, which
presumption!

Of such enemies, (whom) the Father *Lallemant*,
is not at all fearsome, at least by
their manuscripts, to these so called partisans
of heresy. The contempt of the Jesuits for the
authors & for the books, far well to
diminish the price & the reputation, only
serve to excite the curiosity of the public, &
to obtain for them more admirers. What
praises they would not give to the
works of *Royal Harbor*, if they had not come out of
their boutique?

(1) The Jesuits are scattered in all
the kingdoms & in all the states of the
princes. That is very favorable
to them, to be instructed of all that happens there
& for some to give notice to their General. And
there are circumstances where these princes must
look at them as their more dangerous enemies.

(2) *Melchior Inchofer* does pretend to have
given this first counsel to the General, only

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to have the occasion to make known his
ambition & the plan that he has to rise
above even the Pope. He cannot hear
without sorrow, that they propose
to attach himself to him & to put himself
under his protection. Which joy on the
contrary does he burst next, when he
imagines himself to have manages himself to
subject him?

This means was to produce to the court
of *Rome* some skillful Jesuit who knew
how to join to the science a lot of hypocrisy.
These beautiful covers would not have lacked
to warn the Pope in his favor. He
would have been raised to the dignity of cardinal; &
while supporting until the end the personage
of hypocrite, we could have thrown the eyes
on him to put him on the pontifical
seat.

We must not believe that this is
Melchior who gave to the General a
counsel so opposed to his character. This is an
artifice of which he uses to make known
that the General had such plan & that
the Jesuit that he chooses to make succeed
this great enterprise was *Jean de Lugo*.
According to the portrait that he makes us indeed,
he was a very crafty man to charge himself
with such matter. Nevertheless, the Father *Sotuel*
speaks about him of a well different manner
in the library of the writers of the
Society; but he retrieves so unique
things on his few ambition & on
his detachment, which appears more hypocrisy,
than the simplicity in his behavior.

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Jean de Lugo Spanish was born in Madrid
in November twenty-five 1583. He was made
Jesuit despite his father July 6th 1603
he was send to *Rome*, to teach theology
there, after the great progress
that he had done to *Valladolid*. He declared it
for twenty years with a lot of
reputation. For he understood very well the
scholastic: he chose well the opinions that
he supported briefly & clearly.
He attached himself only to his responsibility,
without playing to court the cardinals,
& to frequent the ambassadors.
He was not thinking to publish
something; but they ordered for him to do so
& his vow of obedience would not allow him
to withstand. He dedicated one of his books to
Urban VIII who made him cardinal on December 14th
1643.

Here what the Father *Sotuel* tells of
unique about him.

He was made cardinal without having been warned,
or without having had the least suspicion
that the Pope had this plan. While having
learned the new, he was almost dismayed,
& did not to the carrier the usual
presents. He alleged for reason,
that this new was unpleasant to him,
& he did not want the college of the
Jesuits would show marks of joy, nor
vacation to the pupils. He looked at
the cart as his coffin that the cardinal
François Barberin sent to him & when
he was at the palace of the pope, he declared to
the officers, that got ready to dress him like
a cardinal, that he wanted before all

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things to represent to his Holiness, that the
vows that he had done as Jesuit, defended
him to accept the hat of a cardinal.
They replied to him that the Pope
had exempted him from those vows. The
exemptions, he retorted, leaves a man
in his natural liberty; & if you
allow me to enjoy my liberty, I will always
refuse the cardinalate. Therefore, it was
necessary that they introduced him to the Pope.
He exposed him his reasons & asked him,
if his holiness ordered to him by virtue of
the holy obedience, to accept this dignity.
The pope replied to him, that yes &
then *de Lugo* humbly consented &
lowered the head to receive the hat.
The crimson did not prevent him at all
to keep with him a Jesuit, as
a constant witness of his actions. He
got dressed & undressed himself. He
had not tapestry in his palace,
& it was a seminary type.

I leave to the readers to do their
reflections on these two different portraits & to
judge which is the most believable one from *Melchior Inchofer* or from *Sotuel*.

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C H A P I T R E X V I.

Which arrived after the departure of
Salinus.

Since the departure of *Salinus* for
Europe, the Monarch & the
satraps were in continual
worries. They apprehended
the enterprise would failed, or that
Salinus would mock at them, when
he would be raised to the pontificate. Their
fear was not without foundation.
He had a corruptible soul, without faith &
without honor, to whom the lies
& the concealment cost nothing,
when it was a matter to please. While
they were on (guard), we saw
(arriving) from all the directions the clowns
who were trying to make admire
the good words they had learn from
the foreigners. They went everyday
in the places & in the intersections,
to divert the Monarch. It
came from (nowhere) at that time
a charlatan Egyptian who was stopping
on the public place, sat on

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a crocodile in wood & who was debiting
thousand impertinences on the subject of
the *moon*. He said she was not something
else than a big round cheese that
diminished everyday, as
someone serves a piece of it on the
table of the Gods; & they were replacing
all the months another of the
same figure & the same magnitude
to replace the one that was eaten.
This fable gave so much joy to the *
Monarch that he sent to look for the
charlatan, to hear him. He came there
immediately. They listened to him &
after several questions, he replied
that he had learned this doctrine of those
who were with him: that their
knowledge was not limited to that;
that they were teaching furthermore there
was in the sky fertile countries,
from which was flowing milk, the
butter & the honey of which they did the
stews & the more exquisite syrups:
that they were on the place & if it
would please the Monarch to look for
them, he would hear unheard &
wonderful things. As soon said, as
soon done. They bring them, they enter,
& do a deep bow to the

* Of India or of China.

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Monarch. They were old
respectable persons by the appearance. Their
faces were harsh & emaciated,
such as are those of the philosophers.
Then the oldest one among them
opening his mouth, *Live happy, the*
happiest one of the Monarchs, he says
& that our Gods, who are also
yours, be favorable to us. We
knew by the movement of the sky,
that you thought to spread
your domination farther than
never were able to do the giants. Here
we are, apt to help you.
And if you want to listen to us, we
will submit to you the kingdom of which
the Egyptian has just spoken to you about. They
immediately show small painted faces
& enriched with gold & silver.
Here, continues the old man, *the*
citizens of this happy kingdom.
How beautiful they are! How nice they are!
What majesty is on their face!
It depends only on you that they
be your subjects soon. They are showing us
subsequently watches worked with
a lot of art & that rang
all the hours of the day &
night. *These machines are the effects of*

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our industry. They mark the
course of the sun, delays it &
advances it, as it pleases us.
Admire by that the extent of our
power. You will see tomorrow the
demonstration. In fact the next day having
traced on a elevated wall the solar
hours & the celestial signs, they
pointed out that, when the shadow
of the stile was precisely on the
signs, the hammers of these small
machines were ringing in the same
instant the hours the clock marked.
The Monarch was all astonished
of such a wonder, he asked
them what they were wishing for these
machines. *Nothing else,* they said,
that the permission to discourse in
public on the celestial kingdom. Which was
granted to them. And the next day
all the orders were assembled,
they really put the emphasis on the
glory of the King & wealth of the
kingdom. *We enjoy there*, they said,
a perfect happiness. All the goods
& the imaginable pleasures are
met & nobody knows any evil
whatsoever the nature that it might be.
This is the kingdom we want

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to make you King, Great Monarch,
if you add faith to our words. So
flattering promises would not lack
to tickle the ambition of the
Monarch. On his side,
he promised them
that when he would become their master, he would
give them the government of the
sun, the moon & stars & the
direction of the time. After these con-
ventions from one part & the other, those
philosophers began to discourse without
respite & without moderation. They were
going often beyond the boundaries,
that had been prescribed to them. They
disposed their Clocks according to their
whims. They were advancing them rarely
& were making them almost
always to ring a lot later than it was
necessary. But the satraps, of whom
the stomach was also regulated as a
Clock, discovered the deception
soon. In a hurry of hunger,
the Monarch realized it also. *If these men*
that you made masters of the
sun, hours & time said to him
the satraps, *are making us suffer so much like*
this, before to enter into
Heaven, what should do we expect,
when we will be there? They will

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make us die by hunger, while
extending the hours & by the indigestion,
by shortening them. And we were apprehending
that while feeding you of
the hope of an imaginary kingdom,
they do not strip you even
from yours. This is why it is
necessary to break the agreement & to deport
them rather from the whole Monarchy.

While they deliberated on what
he should do, other
philosophers presented themselves, who asked
to speak to the Monarch,
to tell him things that would be
of his taste. The Monarch wanted
to see them yet. We saw entering
immediately men who had a
long beard & a big rope
for belt: they walked bare
feet, had their head shaved &
carried a bag on the back. They
prostrated themselves to the feet of the
Monarch & did for him very simple
presents, which consisted of waxed
figures, in rosaries & in small
images of paper all black
of smoke. The Monarch having
seen them, *Are they also*, he says,

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citizens of Heaven? How are they dif-
ferent of the first ones! Those maybe are
of the people. Do you promise me
the Heaven also, you, if I have faith
to your speeches? Yes, they said, *as*
much as it is in our power, if
you allow us to announce the
gospel in your states. The
Monarch consented, but at the condition
that they will not attribute to themselves any
power or on the sun, nor on the
moon, nor on the stars, nor on the
time. This was to what they thought
the less & they did not know what they
expected them to say. The next day they
spoke in the presence of the Monarch
& satraps with a lot of
strength & of precision on the sin
of the first man & on the
redemption of mankind operated
by the torture of CHRIST. They
pulled next the image of a *Crucifix*.
This spectacle threw not less of
astonishment than of horror in the
spirit of the *Solipses*. Few of them
shouted they had lost their mind, or
that they were impostors: that
the first philosophers had
represented triumphant & glorious

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this king of Heaven, that they represented
attached to a cross: that this was doubtless
some subordinate king
different to the other & that had been punished
for some fault; that it would be
shameful to the Monarch to succeed to
such a king, nonetheless he would do the present
of his kingdom. They had the
order to come in front of the
Monarch subsequently. They appeared there & spoke
with so much judgment & of simplicity,
that he judged that the first
(philosophers) were only deceitful persons, who looked
to be elevated & to enrich themselves
by their impostures. This is
why he ordered to arrest them.
But they already had disappeared, to
not come back. (a) The *Centonates*
(this was the name of the last philoso-
phers) were not more happier,
because they could not make
these barbarians to appreciate the praise of
a crucified king. Nevertheless,
they allowed them to
stay in the monarchy & to
beg for their life, without inconveniencing
anybody, for the reasons I will
mention subsequently.

(a) The capuchins.

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R E M A R K S.

The scene & the personages change
in this chapter. The Monarch & the satraps,
of which it is question here are no longer
the General or the Jesuits. These are the
emperors & the greats of *China* & *Japan*
& other eastern kingdoms,
where the Jesuits sent the Missionaries.
Since the reproach the author
wants to make to the Society, is one of those
which are the most sensitive to him, and this is what
obliged him to use this ingenious artifice,
to put himself under cover of his vengeance, while
not allowing his plan to be seen
but through an obscure cloud. But this obscurity
dissipates easily & we recognize that the
goal of *Melchior Inchofer* is to represent
here the manner in which the Jesuits
announced & announce today all over again
the gospel in the *Indias*.

It is them he introduces under the name
of the first philosophers. The conversion
of the unfaithful is the pretext which attracted
them in these remote countries. Their true
intention was to enrich themselves & to satisfy
their ambition. It is in this
perspective they disguised the mysteries of the
religion, that they trampled to the feet the
maxims of the gospel & that they abandoned
the example of the apostles.

The protection of the princes & the
greats was necessary to them. There is nothing

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they did put at work to
assure it. They did a lot of expensive
presents to them, they taught them the
knowledge they had of the mathematics,
in the astronomy & in the
Geography. They distributed a great number
of clocks, of watches, of spinet
& of similar others unknown curiosities
to these peoples & of which they attributed
the invention to themselves. To the favor of these
novelties they (were) seen
as extraordinary men & consumed
in all sorts of sciences. They obtained
easily the permission to publicly
announce the gospel.

But as they noticed
these peoples & especially the greats, were
of an extreme delicacy concerning the
religion & they were so attached
to their superstitions, the mysteries,
& the moral of Christianity would
have not lacked to offend them, they suited
themselves to their weakness by
criminal considerations. They (hid) the
mystery of the cross. They preached Jesus
Christ in his glory & were ashamed to
speak in public of his lowering & of
his sufferings. They exempted their
Neophytes of the duties & of the most
essential precepts.

The laws & the magistrates demanded
that we worshipped the *Sky*, that we gave
a religious worship to *Confusius*, that we offer
the libations to the death souls; these
new apostles allowed all these
superstitions, as long as we looked at them

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as purely civil ceremonies
& we directed his (devotion) to the true
God, or to a *Crucifix* hidden in some
place. The censorships of the popes did not
make them to change their opinion. We see
yet the name of the SKY above their temples.

The church obliges all the faithful to
fast in certain times of the year, to abstain
from all work & to hear the
mass at the feasts & Sundays, to
come to the sacraments of penitence &
of Eucharist, at least once a year.
The Jesuits leave all these precepts
to the will of their new converts.
They find good they do not do any
fast, not even to make an exception the day of the
Holy Friday. There is no feast
in the year they oblige them to leave their
work & to attend the mass. They allow them
to pass several years without
confession nor to receive the communion.

The councils & the Church Fathers always
looked at the usury as a crime,
of which we should not hear
among Christians. The Jesuits did (not)
give this idea to the peoples of
Japan & of *China*, to whom they allowed
to pull thirty percent of interest.

So convenient maxims, so easy
moral could she lack to put
the Jesuits in reputation & to make them
loved by the princes? The occasion was too
beautiful, to not take advantage of it. All that
they had done even then was only

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grimaces & had served only to
tame these peoples. The ambition did not
get something out of it & miserliness was not
satisfied. This was the essential. But the
lost time was recuperated soon. They applied
themselves to the commerce. They openly
traffic the precious stones, the
pearls, the (Negroes) & all sorts of
merchandise under the pretext this
commerce gave to them more access in
Japan & more liberty, to announce
the gospel.

The same pretext furthermore authorized them
to leave the frock, to take
the one of the priests of the country. They forgot
themselves to the extent to enter into the
judicial responsibilities. We saw in *China*
the Jesuits *Mandarin* superbly
clothed & carried under a dais by eight men.
Are such positions compatible
with the obligations of a religious,
who solemnly renounced to the world?
Which strange secret to preach the
penitence! The Apostles never knew this.

This was not enough: this elevation, this
huge reputation had not therefore
satisfy them fully, unless they
would use it against their enemies.
They looked as such at the apostolic
vicars & the other missionaries,
of which the zeal & the virtues were
constant reproaches of their dissoluteness.
This is why they used all their power,
to persecute them & to destroy them:

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they even came sometimes to succeed to make
them hunt by the emperors,
in order to remain the sole referees of the religion
& to commit the crime with more
liberty. This could be a topic of several
volumes, if I wanted to dwell on it &
to do the necessary reflections on the
horrible excesses of the Jesuits in the *Indies*. They
are reported extensively in the
practical Moral. Let's talk about the second
philosophers.

These are the *Capuchins* & the other
missionaries, who presented themselves
in front of these emperors
idolaters, to announce the faith
of JESUS-CHRIST, but of a very different
manner than the Jesuits. They had
learned from holy Paul, that the true signs
of the apostolate were irreproachable
in his morals & in his behavior, to
despise glory & wealth, to suffer
without murmuring hunger, thirst,
the bareness, the persecutions, the oppositions,
of not to redden to preach a crucified God
& to prefer the divine wisdom to the wisdom
of this world.

This is why the speech they hold
to the Monarch is full of humility & of
sincerity. The presents they give to him
are poor & simple. They do not flatter
themselves in (making) to obtain easily the
kingdom of heaven. They expose him naively
all the conditions to which this
conquest is attached. They do not disguise any
of our mysteries. They do not
undermine at all the purity of the Christian moral.

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They do not conceal the necessity of the penitence.

Opposed maxims of these two types of preachers engaged the emperors & the greats to examine the behavior of both more carefully. We recognized a lot of wisdom, of integrity & honesty in the last ones, a lot of deceit, of pride & of ambition in the first ones. This is what attracted to them often cruel disgraces. But they borrowed to others the art & the sciences, to reestablish themselves in several places from which they had been expelled.

I will attempt to explain in the following chapter to which role *Melchior* gives to the *Capuchins*.

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C H A P I T R E X V I I.

Letters of (a) Salinus Gevilosius *written* in Europe.

It finally arrived couriers of Europe,
that *Salinus* had sent
with a package of letters
well sealed for the Monarch. Such a
message is not done without great
expenditures. Among other things he summoned to (b) *Vibosnat*, " he
fortunately had arrived to *Rome* &
his business was going very
well, since he exteriorly had
made the profession of the Roman
Religion & he had been
baptized in the *Vatican*; they
already had assigned him one of the
annual pensions destined for the
discussion of the persons of integrity;
he passed for an accomplished
man in the sciences; in a
word, he was seeing himself on the
way of elevation & of the fortune,
unless some reverse would
remove him the favor of the

(a) Jean de Lugo.
(b) Mutio Vitelleschi

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greats: he had all the reasons to
apprehend it; there was in
Rome several *Solipses* prohibited,
who had strongly disparaged the nation
with the princes of *Europe* &
some had revealed the most
shameful mysteries. They were
warned so much against the Monarchy,
they were resolved, to
some price it was, to
reverse it, or to diminish his power.
In such circumstances,
he had not judged
he should reply to these
slander, or to excuse them, of
fear to betray himself; but
he had taken the party to criticize
the *Solipses* also, so much
more than the prohibited themselves
supported all he said
on the authority of *Salinus*.
Nevertheless he would try to justify
them while spreading in the public
some anonymous manuscript. He gave an
account of the principal accusations
of which we charged the *Solipses* subsequently:
they did not follow any human
laws, not even the ones of the
nature; all was subjected to the

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whim of the Monarch; this was
a prince of which the mouth
never was agreed with the heart,
he had nor firmness, nor justice;
he crushed the wise ones,
& favored the insolent ones;
he put all his pride to lower
the men of birth & of
distinction & to elevate them above
those of the scum of the people;
he left the beautiful actions without
rewards; he ordained the most horrible
penalties for the least
faults; he did not observe any
form of right in his judgments,
but he decided randomly &
without knowledge of the cause;
he did not have any good faith or sincerity;
he assured what he had denied (previously);
far to punish, he protected the
wretched informers: in a
word, he was less the king, than
the tyrant of his peoples; he
claimed to do the law to all the
nations; he did not recognize any
mortal above him; he
aspired at last to the universal
Monarchy & put all in works,
to make it succeed. Oh!

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I apprehend, shouted *Salinus* at this
place, somebody would discover a glimpse of the goal of
my trip & they would punish
me as a traitor! But
so far I am in safety, because I am
putting myself on the side of your
enemies & whom I declare
myself also against you & against your
monarchy. They say yet
this is an flagrant injustice to make cruelly
suffer the miserable ones
for several years, without
making known the reason to some of them,
for fear they cannot escape
the torture by their innocence.
What of more unworthy! they
add, we move away
from the honors forever & the
responsibilities, for a light fault
a single word could obliterate.
Besides, these are
persons of merit. Whatever: they
have the misfortune to displease the
Monarch & to the satraps. This is enough
to leave them for the remainder
of their life in obscurity,
without they could even
guess the reason. Furthermore, we
attack with impunity the honor &

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the reputation of several, without
any legitimate suspicion & they
make them to suffer all sorts of
unworthiness, without having the liberty
to prove their innocence.
When she would come at last to be
known, they are not
happier for that; as they are
satisfied to bring some moderation
to their punishments. But it is
necessary they always have
a sad & unfortunate life, without
hope of never to be absolved or
compensated, or to recover
their honor & their reputation.
And all of that is done, why? For
fear an unworthy slanderer
is not obliged to undergo the penalty of the
retaliation, or a judge does not receive
some insult of his precipitation
& of his ignorance. None of
these disorders would arrive, they say,
if the Monarch knew to
put boundaries to his power, or if he would
have some knowledge of the
human right & of this virtue
the *Europeans* call charity;
& that the *Solipses* do not know.
But what indignant the

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most the prohibited against the
Monarchy, it is some good
right somebody has, he
is always assured to lose his
process, under the pretext it is
shameful to the superior to be
constrained to yield to those who are
submitted to them; & thus this is a
least evil to injure justice,
than to expose them to this confusion.
And to put these unfortunate
unable to complain about the
injustice that is done to them, or to
get vanity of their victory, they
relegate them so far, that
nobody hears about them any longer &
they do not know if they are in this world
yet. They complain at last, the
perpetuity of the Monarch is the
source of all those evil. What does
he have to fear, do they say? He does not
recognize any superior power
or on earth, or in the
skies & consequently nothing
can prevent him to put himself
above all the laws & to violate
them with impunity. By using
those reproaches, the
prohibited solicit strongly all

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the princes from *Europe* to combine their
forces, to annihilate completely
the Monarchy, or to repress
his pride while restricting the
reign of the Monarch to a certain
time. They persuade them they
will succeed very easily,
if they implore the authority of the *Pope*;
(this is the way we call the pontiff
of *Rome*) & they engage
themselves to announce the gospel to the
Solipses, when they will have brought the
Monarch to the reason. This only
motive of religion is sufficient
enough to (influence) the *Pope*
to take the weapons & the princes of
Europe. I do not doubt,
continues *Salinus*, the greats of
Rome will make all their efforts,
to penetrate my plans & I
cannot put the mystery to cover,
except by approving the complaints
of the prohibited & while praising the
laws & the discipline of the *Europeans*.
They are totally opposed to
ours for what concerns the govern-
ment. Most of their
kings succeed to one another
by a right of birth; they

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are subjected to the laws of the
kingdom & never undertake something
without the opinion of their counsel. Others
are chosen by the peoples
& govern only for a certain
time; or if they are perpetual, they
put boundaries themselves to
their Power, while swearing to observe
the laws & while allowing wise
persons to counsel them concerning
their direction. There is none, of which
the power be absolutely inde-
pendent & despotic. Even the
pope who, according to the belief of the
Europeans, is not subject to any
human law & does not recognize any
above him than the eternal God,
of which he holds his power & the
perpetuity of his seat, does
ordinarily do anything, without having
consulted his senate. The same thing
is observed in the communities
of the persons devoted to
God, who they call religious.
We say their superiors did not
change formerly, than by the
death; but the experience having made
known the abuses of this usage,
the Pope ordered that their

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government would be limited. Since
we did not see the perpetuity
reestablished, because she is of any
use & she is to the
contrary the source of several
disorders. From that comes, they say,
very few persons are making
themselves proper to the government.
The long reign of the Monarch
disgusts them & makes them to lose the
hope to reach there. Often the
Monarchs abusing their power,
reverse all the good order,
persecute those who would be
the most able to succeed them
& put in play thousand tricks, to
reserve the throne those who are
in accordance with their character & who
must walk on their footsteps.
To the place of the Monarchs of which the
government is not perpetual,
always having in front of their eyes
their power soon must
finish, do not neglect anything, to leave
the republic in a better state
than their successors. They order
with moderation, because they
do not forget they must return
to their first rank, when

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leaving the throne. This is the unique
mean to contain the
Monarchs in their duty, to
maintain the justice & to prevent
the bad subjects would be
preferred to the good ones. Which over-
throw on the contrary, in a
Monarchy, where the men of nothing
become little by little the masters!
Which confusion! The vices & the
virtues depend only of
their whims.

The prohibited indeed assure
they were not hunted of the
Monarchy, than only because having received
rough punishments for
very light faults, they had complained
about the injustice which they did to them;
which was a capital crime,
because all the faults were
equal & one was as guilty
to have eaten a pear,
than to have given poison;
to have killed a fly,
than to have killed a beef. It is
easy to judge if such abuses are
rather the effects of the ignorance,
than of a tyrannical domination.
They find yet two great

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inconvenient in the perpetuity
of the Monarch. The first one is
his age, which is weakening his body
& his spirit, exposes the republic
to a general overthrow,
because then she is no more
governed by any sufficient authority
& she does not support herself anymore,
than on powerless & weak counsels. The other
inconvenient, which is more considerable
consists in that, if some disorder
increased & strengthens under the
long reign of a Monarch, it is
almost impossible any of
his successors to remedy to it &
to bring the things back to their first
perfection, since it is necessary to take
several years to correct the abuses
of a century. It is not this way
in any limited governments.
Some imperfect, some unbalanced
could be his magistrate, he would not
know to bring so many disturbance
& of disturbance in a state,
than the wise government of one or
two successors cannot reestablish
it. As we had nothing,
said *Salinus*, to oppose to so powerful

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motives, for the defense of the
Monarchy of the *Solipses*, few
decided to use intrigues. They
found this was a great
good to prevent it, which
could not be done in the governments
of few length, where the
competitors full of themselves
& of their own merit, do not
succeed to the throne than with a lot
of artifice & of secret practices.
That all these competitors
were in a kingdom as much of
masters, and could not suffer
one another. But the
prohibited replied we could
by the harshness of the law to stop
the cabal & to punish those who would be
convinced of starting it.
After all, she was not
more pernicious to a state,
than an absolute & continual
domination: than in this one in the
truth, the competitors calmed
& subjected themselves the
new magistrates, after his election:
but at the end his too long
government disgusted them
& indisposed them against him,
because

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he let languish their hopes.
They are persuaded to the contrary
it is advantageous that
several persons claim to
the sovereignty, as long as they
do it with moderation. By there,
they say, we recognize that there is
more than one person able to
govern; which is well far from being
pernicious to a Monarchy, can
only (do) honor to it; instead
in the others we are obliged
to see our fate & the one of the
whole republic, between the hands
of a wretched & of a man
of nothing, without merit & without
lights. Here is almost what
contained the letters of *Salinus*, signed
& approved by his companions.
After the Monarch
had done the reading, the satraps
remained all disconcerted, not knowing
what to think themselves. They were apprehending
especially that the Pope had not
discover the trap the Monarch
had put for him, to become
master of his states & he had not
engage all the princes of *Europe*
to take the weapons, to overwhelm

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the Monarchy. This is why
they were in the opinion that we indicated a
general assembly, in which they would
deliberate with mature considerations on the
measures they were having to take to
divert this storm. There were
some who believed that
Salinus had bad schemes, while
insinuating, as he did, in
the spirit of the Europeans; & that when
he once would be clothed in crimson,
he could well declare himself the first
& the most cruel enemy of
the Monarchy.

(I) During that time the Monarch
& the satraps made come in
secret the (2) *Centonates*, they
had not kept without a plan.
They engaged them by all sorts
of promises to make leave for
Europe some of their companions,
who skillfully penetrated
the feelings of the princes,
to divert them by the fear of their
divinities, of what they would want
to undertake against the Monarchy
& to destroy their prevention against
the *Solipses*. That if they came themselves
about to succeed they would give them a rank

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in the Monarchy & would assure
them a fixed establishment with
full strength to exercise their religion
& to do all they would want.
Such a suggestion pleased the
Centonates; they testified they
were ready to return them this service.
We do our matter, they
said, to appease the Europeans &
to render them favorable to you.
No one possesses better than us,
the art to handle with address the compromises,
& this is not since today that
we did the experience. We
always have counsels at hand
& reasons to turn the
spirits as it pleases us, without
anybody suspects us of deceit. Our
frock puts us at cover with this
suspicion, some bad intention
we could have. Besides, the
Europeans are too moved away
& their army could never
reach so far, unless by the
recourse of some enchantment, they
did make it cross in the airs.
Take precaution rather against your
neighbors. It is to fear they do not
gather to attack you, to request

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to the Europeans, who like much better
to turn their weapons against one
another, than to carry them against remote
peoples, with a lot of expenditures
& of fatigue.

After this response of the *Centonates*, we gave, for those who had to leave, a great number of books which contained the beautiful actions of the *Solipses*, since the beginning of their Monarchy & were filled with the most magnificent praises. It was to distribute to the princes & to the greats of *Europe*, in order to disabuse & to make them known the *Solipses* deserved nothing less than to have enemies. We ordered also to the *Centonates* to confirm the same thing & to support all which was written in these books. But let us move forward to what concerns the propagation of the Monarchy.

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R E M A R K S.

The author collected in these (alledged) letters all the defaults & the disorders of the Society. This is a type of recapitulation of all that was said in the preceding chapters. He also wants to make understand the Jesuits were strongly discredited of his time, that everyone knew their disorders & were overtly asking the reform of the Society. A longer explanation would be useless.

(I) We saw in the preceding chapter, the *Capuchins* are kept in the Monarchy for reasons the author promises to explain here. I do not find in the stories, the Jesuits used the *Capuchins* to reestablish their reputation in *China* & in *Japan*. But it is certain & everyone knows, during a long time the *Capuchins* were proud in *Europe*, to be the faithful enforcers of their wills & to consecrate their services to them. The * name we gave to them to this effect, is in some manner passed in proverb. Thus it is not astonishing in unfortunate circumstances, where the Jesuits are often exposed to the public hatred, they loaded these good fathers to exonerate them, to do their praise & to write books in their favor, in a word to pull all the possible strings, to obliterate the disadvantageous imperfections the

* Footmen of the Jesuits.

public had conceived against the Society. I will just bring an example which is not very old. This is a *Capuchin* named Father *Timothée de la Flèche*, at present Bishop of *Babylone*, who brought to *Rome* by order of Father Tellier the acceptance of the *Constitution* by the 40 Bishops of the assemblies. This is why we called this father the courier of the *Constitution*.

CHAPITRE XVIII.

The Marriages of the SOLIPSES, *& the education of their children.*

The *Solipses* have as much women as they can nourish. Usually, they do not take the young, but in the mature age & formed & more often in a decrepit age. What is worth of admiration, is those are the most fertile: rarely they abort: they produce to the contrary so much more, as they approach towards their last day. All these women do not conceive in a natural & ordinary way at all, but by the virtue of a word or

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of a breath. And very different of
the remainder of the women, they give birth
by the hand. They also can have more
than a husband: but then,
they are less fertile, & their fruit
is less agreeable. The term
of their labour is not regulated:
for some sooner, the others later.
Sometimes they preserve their
fruit longer than the elephants.
They are so much more loved
by their husbands, if they deliver
more promptly & more
often & they give to them
more children at once: & those who are
the fruit of an extreme age,
are the most pleasant & the happiest
ones. (I) When these children came
to the world, according to the law of the
Solipses, it is not the women,
but the husbands who suckle &
nourish them until the age of twelve
years. At that time, they are giving the care
to others, without going out of the place where
they are & when they reached the
virile age they are taking them back while paying
those who raised them & while obliging
them to live at their place, to bring
them relief & the

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consolation in their old age. This
education looks after only male
children; because for the females, they
have them rarely; & when are born
few of them, scarcely they are
leaving the mamma, they
marry them without giving the dowry to them;
but which is opposed to the customs
of all the nations, they are
receiving it from those who are espousing them
& profit from it.

(2) To the remainder the *Solipses* would not believe to be completely happy yet,
if they only had the children
who are born of their marriages. It is not
them who provide the most
peoples & of subjects to the
Monarchy; but those they kidnap from
others. From this is a great number of
citizens who pass their life in the
idleness: from this all those colonies
they send to populate the extremities
of the earth. In fact they stretch
pitfalls to the children of neighbor
nations & have no less skills
than serpents to surprise the eggs
of the partridge. They remove them,
when they begin to be out of the

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first youth. They give them a
new education & they form them
so well according to their customs & their
maxims, they seem to have taken
birth among them. We would believe
they were lick by a bear, if they would
not be taken already raised. For
the emissaries who have this task,
attach themselves especially to do their abductions
with choice & to not throw the
eyes on children of humble extraction,
unless there is a place to believe
their character, or the
fortune will raise them someday. It
is necessary to acknowledge that this politic is
all divine, to perpetuate &
to spread the Monarchy, without any
risks; because they make consent the
neighbors peoples to those abductions
by treaties. And what is admirable
is that when they hold the
children of the greats, they exercise an
absolute empire on their parents & on
all their allies. In such a manner to win
thus the families, they will come
soon (to break down the resistances) and
become the masters of the
cities & the provinces. Also the
Monarch gets pride of his power,
especially in that he have at his

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service more than a hundred thousand of children of the
foreign nations, who are devoted
to him without reserves & by their
mean he sees all the Universe subject
to his domination.

I formerly learned, a certain
Asian had complained a lot
they exhausted the noblest families,
& they were abducting more
than ten thousand young men every year,
to let pass the remainder of their
life in the idleness & in sorrow,
while forcing their inclination, while
they were destined by their births
& their beautiful qualities, to be
the support & the embellishment of their native country.
Very far his complaints produced
some effect, he was at once
stripped of the government of a
province he had just received &
soon after he was relegated in
Africa.

OF THE SOLIPSES. CHAP. XVIII.

R E M A R Q U E S.

Here is a very mysterious chapter. Those marriages, those women, those children cannot be taken to the letter. There is a hidden meaning, which is not easy to discover first. Nevertheless, I hope my conjectures will not appear unreasonable. After all, this is an enigma *Melchior Inchofer* gives to guess to the public. Each is free to give his explanation. Here is mine.

The marriages of the Jesuits are the narrow relations they have with the devout & especially with the rich widows by the means of the confession & of the direction. Their women are those same devout ones & their children are the money & the presents they withdraw from them. The whole remainder of the enigma perfectly suits with this explanation. The Jesuits have as much women as they can nourish, that is to say, they make fall as much rich widows they can find in their traps, because their avarice is insatiable. They are not interested to those who are too young, because they would be less disposed to listen to their speeches & their maxims & because they could not hope to divert them from a second marriage. But when a rich widow is advanced in age, they

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put all in usage to render her favorable
to them; they visit her assiduously, they
delight her by their beautiful speeches, they
try to extinguish the remaining of her
love that could be left (in her heart) for
the world yet & they oblige her to do a vow of
chastity. They represent to her with a lot
of energies the merits of tithing, they
expose her skillfully the needs of
the Society & do so well by their artifices,
they insensitively engage her
to dispose her assets in their favor. More
these widows are old, more it is easy to the
Jesuits to cheat them & to abuse of
their weakness. This is what makes
Melchior to say they are the most fertile
when they are approaching of their very
last day.

They can have more of a husband,
that is to say, sometimes it happens
these women give a part of their
assets to other religious; which does not please
the Jesuits; therefore they do
everything they can to divert them & to be
the sole favored of their liberalities, by
inspiring them a lot of contempt for
what is not Jesuit & while to prohibit
them if they can, all commerce with
the other religious.

Their artifices do not have the
success as promptly as they would like.
They often have several obstacles
to overcome, before to get what they want.
The business & the different characters
of these widows allow thousand difficulties be born,

OF THE SOLIPSES. CHAP. XVIII.

which demand a lot of time & of
precautions. Some allow themselves to be won
sooner, the others later. But with a lot
of circumspections, of diligences & of beautiful
speeches, the Jesuits come to the conclusion of
their scheme. This is what makes say here,
the term of their labour is not
regulated & they sometimes preserve
their fruit longer than the elephants,
which do not deliver before ten years.

(I) what the author means by the children
of the *Solipses* here, can not suit nor to the
presents, nor to the assets of these widows. In
fact, he wants to speak of the children they
might have, when the Jesuits form
the scheme to seize their wealth.
Here the explanation that I give here.

To become masters of all the assets
of the mother, it is in their interest to put
the children in a situation to not be able to ask
what is legitimate to them. This is why,
if they have boys, they send
them early in their colleges.
They will save nothing for their education:
they give tutors of confidence
to them & willing to assist them in their plans;
they give them a lot of caresses & of small
presents & they make sure to see the irresistible
birth of the desire to enter in the Society
& to renounce by that to their heritage.

With regards to the girls, if they are
young, they oblige these widows to put them
to the convent, so they get

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accustomed to the disposition; & having no
knowledge of the world, they there renounce
with less sorrows. If they are in the age
they are formed, they persuade the mothers
to treat them harshly, to do them a
crime of the least trifles, to refuse
them the adjustments which suits
the young persons, because these
bad treatments will not lack to
disgust them & to drive them to the
resolution to embrace the religious state,
to subtract themselves to the bad mood of their
mother. This is in this direction *Melchior* says
they marry them in their to earliest youth
without giving them the dowry & the Jesuits
on the contrary are the recipients of those
who espouses them, since they take advantage of the
goods that were given to them, if they would
had taken an establishment in the world.

(2) Besides the children of the rich widows
the Jesuits do not attract among them than
only to satisfy their avarice, they believe
yet to have the right to remove by will or by
force all the young people they judge
able to support the honor of their
Society, by the beautiful qualities of their spirit,
or by the advantages of their birth.
We see in the following of this chapter & in
the next one, of which usefulness is to them
such a maxim, especially with regard to the young
people of qualities. There is an infinity of examples
of these sorts of abduction; but I
will be satisfied to relate one of the
most remarkable ones here.

OF THE SOLIPSES. CHAP XVIII.

Pierre Airault, criminal Lieutenant to the jurisdiction of *Angers*, had a son named *René Airault*, who was born in 1567. He gave him to be instructed to the Jesuits. As this son was his oldest & besides he was a quick-witted, a lot of memory, & several nice qualities, he prayed very insistently the provincial of the Jesuits & the rector of the college of *Clermont*, when they put this child between their hands, they did not request in any way to enter in their religion. He said to them he had other children to devote to the church, but he destined this one to fill his responsibility & he wanted to make him the support of his family. They promised him all he wanted. Nevertheless the great talents of this young man made the Jesuits wish to have a subject of this importance in their Society, so after he had studied two years in rhetoric under the Father *Sirmond*, they gave him the frock of their order in 1586.

His father, without the opinion of which this was executed, makes a lot of noise. He accuses them of plagiary & he demanded them to return his child. They reply they do not know what he became. *Airault* obtains the Parliament to pronounce a judgment, which orders to the Jesuits of the college of *Clermont* to not receive in their order *René Airault* & to notify to the other colleges this defense. They do not obey to this judgment. They transport the young man from one place to another. They change his name. They

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send him in *Lorraine*, in *Germany*, in
Italy. Henri III sends the Pope
his ambassador & the protector of his
government. *Airault* appeals to his Holiness. The
Pope is seeing himself the list of all the
Jesuits of the world. *Rene Airault* having
another name, does not appear on the
list.

Three years of sorrows & of research
not having produced anything, the father recourse to the
feather, writes a book *de la puissance paternelle* &
address it to his son *René*. *René* did
a response to it. But the superiors found it
was not appropriate to publish it. They
liked better than *Richeome*, provincial of the
Jesuits of *Paris*, refused the work of
Pierre Airault. At last *René* having (chosen)
philosophy & the theology in several
places & after having fulfilled the most beautiful
responsibilities of the Society, died
in la *Flèche* in 1644. His father by
an act in front of the Notary & witnesses,
deprived him of his blessing the year 1593. But he
did not persevere in his anger to his
death; because we found among his papers a
manuscript where he was giving his blessing to him.

OF THE SOLIPSES. CHAP. XIX.

C H A P I T E R X I X.

The incomes of the S O L I P S E S.

Their wealth are distributed
with an admirable artifice. (I)
There is only the city garrisons
& the troops we take in expedition,
can count on a
fixed income & assign on the lands.
The others have no income,
or no insured funds to live. (2)
They do not have any mines
of gold nor silver. They do not have any
commerce nor trade of merchandises.
However, does not mean they
do not possess an immense wealth.
They do the most sumptuous
expenditures & they employ their
superfluous to erect everywhere
magnificent structures. A so astonishing
abundance of goods comes
only of the liberalities & presents
make to them the princes & the neighbor
peoples. Their liberality is for
them a so phenomenal income & at

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the same time so assured, the wealth
range they draw from it, is the
only thing of which they are not
sure. This is what makes the
Monarchs & the satraps are glorifying
themselves on all things to dispose
absolutely the goods of those of which
they removed the children & to see (their parents)
subjected to their power as well, like they would be their
subject themselves, without costing them any
care nor sorrow, to hold them
in such a slavery. For all those
who have their children to the service of
the Monarch, there is none,
in order to provide them an
honest treatment, was not ready to shed
his blood, if it was necessary.
Which appearance there is, they do
not sacrifice for the same subject
their goods & their income? This is an
assured mean to put them in
authority & to make them get the
responsibilities: some unworthy
they can be, the favor of the Monarch
compensate for all their defects.
This is not all, the same reason
which makes the parents & the allies

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tributary of the Monarch, who obliges them
to do their will in his favor yet.
Thus the power he has over
them, does not finish even after their
death. He inherits of all their goods,
less by the law of the will, than
by the confiscation right (which the
Europeans call of the remains)
because he carries the title of *Sovereign
Lord*. Nevertheless on some right
he is supported, he does not
(forget) to give marks of
recognition, while sending
letters of burgesses to the family
of those who die. They give them
yet, by a particular privilege
of the *Solipses*, a passport,
to enter in the sojourn of the Gods
after their death. Sometimes they
honor them with an apotheosis.

In a word, the Monarchy possesses
the greatest part of all
gold, of all the precious stones
the *gange*, the *tage* & the other
rivers roll in their sand, of
all wealth & of all the
drugs, we get from the
mountains & bowels of the earth with
so many fatigue & danger. She

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is alone most richer than all the
kingdoms of the earth. The principal
care of the governors of provinces,
if nevertheless this is not the unique
one, is that nothing could be lost &
they can represent all this
wealth in good condition. They are
divided in four parts. The first
one is destined for the royal
treasure, the second for the (3) public
pharmacy, the third one for the
money; & the fourth one is
sent by presents to the neighbors
princes, who perceive themselves very happy
of such a favor, because it is rare
the *Solipses* are showing their
liberality. The nature & the price of the
presents they do to them, place them
in the obligation to estimate &
to be indebted to them. They consist in
preservatives proper to extend the
life. But it is a bait they present to
them. These princes persuaded
they owe the life to them & not
wanting to pay a so great kind of
ingratitude, pay little by little
of their liberty. They imagine we
enjoy a perfect happiness under the
domination of the Monarch. They see

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all foreign wealth they
possess, with more admiration
than the Queen of *Saba* never gave
to *Salomon* & they give him
their gold & their money for what
they received.

But like the vigilance of the
parents & the firmness of the princes
can at last make dry up the source of
all these presents, it would be more
appropriate their goods consisted
in funds & in assured income.
This was the feeling of (a) *Brotacan*
the first of their Monarchs. His
prudence made him to foresee
the *Solipses* could some day
become hateful to the neighbors people
by their dissoluteness, or others,
supported by their merit & the
favor, could rise above
them & to make them fall
in contempt. The successors of this
prudent legislator found themselves
in conjunctures since
they recognized the necessity of a so
wise precaution. Even the princes
neighbors solicited them more than
once to take it back, whether because or they
loved the *Solipses*, whether because they

(a) Ignace de Loyola

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fear them, or at last the *Solipses*
were dependant of them for
immense amounts they demanded
them, in recognition of their
presents. But these arrogant
Monarchs & full of themselves, far
to surrender to their instances
always have made vanity of an
unreasonable consistency & never wanted
to stop their stubbornness.
Which did not do few
sorrow to several to subjects
having a lot of common sense,
who would have wished to be conformed
in accordance with the customs of the other
men & were bored of the
works it is necessary for them to do, to
accumulate wealth, of which the
Monarch & the satraps only
had the enjoyment.

R E M A R K S.

(I) there is only the Jesuits who are in
the colleges & those they send in
mission, who can enjoy of sure assured
incomes. It is not allowed to the
professes houses to have any goods in funds.
They must only exist on charities.
But we know these charities do not

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lack to them & they pull all the
strings they can think of to enrich
themselves at the expense of everybody else.
(2) It is true the Jesuits do not
traffic publicly in *Europe*, unless
it is in the *Portugal*;
but it is certain they hold in
Indias an open commerce of sugar, of
pearls, of diamonds & of (negroes).
(3) *Grégoire XIII* allowed to the Jesuits
in 1576 to exercise medicine, the
apothecary & and surgery & forbade to
all doctor or surgeon to
dispute the exercise with them. The intention of this
pope, while granting such privileges,
was they helped the poor patients
by the means of these knowledge.
But to the contrary, they use it to
engage the greats to give them
their wealth, by gift or by will,
as *Melchior* explains or to win
the good graces of the princes who
are not completely favorable to them. I
could quote a famous example, but
it is so recent & so widely spread there is
nobody that is unaware of this.

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C H A P I T E R. XX.

The War of the SOLIPSES.

(I) I will not speak at all here of these
old fables they
debit in the places & the
intersections & they repeat so many
times in their annals, on the topic
of their wars; for example,
in the fight of the giants, the
Gods were helped only by
the *Solipses* under the leading of this
(a) *Lopius Bumnavus*, who helped the
Creator, when he gave the being to
all the creatures & he traced
the plan of the Universe: the
giants having been constrained to
the escape shed in the
celestial countries all the gold
they had removed to the Gods.
That the stars shine during
the night & of which the lights is
useful to the mortal, are not something
else than this sprinkled gold; which these
giants at last were precipitated in the
ocean beyond the straits of Hercules

(a) Jacques Lainez, successor of Ignace in the generalat &
w
h
o

a

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to the reserve of the old person
Bulzegug who carried the standard & who
puts himself in a position he could not go out
of the inferior sky. For his great
age & the weight of his body
not having allowed him to run
as fast as the others, he wanted
to make a passage by an opening.
But the one he did was not big
enough, he rather had not
passed the head, the opening
closed & he remained taken by the
neck. This is why the *Solipses*
support the face of the moon in his
full moon, is nothing else than the
face of *Bulzegug*, who looks
on the earth & who uselessly
implores help of his companions:
in the continual efforts,
he does while returning himself
from one way & the other
to get rid, produces the different quarters of the
moon: the horrible spectacles
she gives us sometimes in
her eclipses or otherwise, are the
effects of what suffers *Bulzegug*,
when those who guard him are giving him the
stirrup leathers & is him who
causes the winds, rains, the

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black clouds, the thunder, the lightning
& the hailstorm all the times
he is making water, or he blows, or he
breathes, or he unloads his stomach.
Their annals contain an infinity
of other stories of this nature,
not only of what they did in the
most remote antiquity,
but again in the mists of time,
& since the establishment of
their Monarchy. I leave them the care
of to instruct us some. I will be
satisfied to report here in
few words & with order, the wars
they have undertaken of my time,
during the space of forty-five
years or so.

(2) The pride gave birth to the
first one. (a) *Avidius Cluvius* having
found the monarchy increased by
the wisdom of his predecessors, wanted
to elevate himself more & to render
remarkable his reign while refusing to recognize
himself indebted to the powerful prince
of *Sottirobuse*, named (b) *Sumonacleste*,
who had given him the province
of (c) *Morandie*. This prince roused
of the foolhardiness & of his ingratitude,
decided to strip him

(a) Claude Aquaviva
(b) Clement VIII sovereign pontiff.
(c) The Romagne, that is to say the pope's state.

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by the weapons, of his power &
to relegate him in the *Marboré*, to
the request of *Sennarimandorne*
secretary of state. *Avidius Clavius*
could have present his rights,
& to represent his extreme
age: all these reasons had
been useless, if the death had not removed
Sumonacleste in the thick of the war.
Then the army of the *Solipses* returned
triumphant, glorying by all to have won an entire
victory & to have killed the (a) prince
of *Sottirobuse* in a battle.

This happy success having
inflated their courage, they excited
shortly after new disturbances in the
kingdom again (3) of the (b) *Toseneviens*:
they would became the masters, if
these peoples would had not been held on
their guards, or the General of the
Solipses had not abandoned them on the
point of a battle. The *Toseneviens*
taking advantage of a so favorable
occasion, surrounded them & they
cut them in pieces, to the reserve
of a very small number who asked for
quarter. After this victory, they
hunted all those who were in

(a) The sovereign pontiff.
(b) The Venetians.

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their kingdom & they forbade
subsequently to have never in the any
commerce. This war cost
extremely dear to the Monarch
Visbonat & the success was so much
more disastrous, he removed all
hope to him to never return in his
rights. The *Solipses* were not able
to raise themselves from such a loss
so far.

(4) We say also, in the last
century they were expelled for a
similar matter from the kingdom of the (a)
Romullagiens; & after a long
banishment, they were
recalled at last, because they had come to
succeed to exonerate themselves
from the crimes they had
ascribed to them. But they returned
only with the conditions they would
renounce to their religion & they would
swear to conform themselves to the
customs & to maxims of the kingdom.
This type of oath do not stop
the *Solipses*, when it is a matter to
conclude a treaty, as long as the will
is not involved.

(5) A little near at the same
time, they used their weapons against
the (b) *Solviniens* who were themselves

(a) Of François.
(b) Those of Louvain

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ingested to want to reform the laws of
the *Solipses*. This war which was
leaned on the religion pretext,
would have (destroy) several
provinces, if (a) *Utoxius*, who was
at that time Prince of *Sottirobuse*, had
not interposed his authority. The
Solviniens full of respect & of
submission for him, put down the weapons,
after nevertheless to have obliged the
Solipses to acknowledge in the presence of this
prince, they were wrong & to
promise by an authentic manuscript,
they would conduct themselves
subsequently with more wisdom. But these two
wars have preceded my arrival
in the Monarchy. Let us go back
to the one of my time.

6) It rose a considerable one
between the *Solipses* & the (b) *Cinimonadusiens*,
while (c) *Sumonacleste* was on the throne of
Sottirobuse yet. Although it is rare
the religion is pushing the pagans
to take the arms, the interest of the Gods
nevertheless had excite this war. The
Cinomonadusiens claimed the
power of their God was so absolute,
no mortal could

(a) Sixte V.
(b) The Dominicans.
(c) Clement VIII.

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resist him. The *Solipses* supported
the opposite with stubbornness &
pushed so far the privilege of their
Monarch, they assured that
none the less all the Gods of
all the nations would meet
together, their power would
not be sufficient at all, to force the
will of the *Solipses* & to prevent them
from violate their (own) laws. This war
lasted five years under the reign
of *Sunomacleste*. The *Solviniens*,
the (a) *Alapuniens*, a great part of
the (b) *Latinimeraciens* & a lot of
other nations gathered, joined
the *Cinimonadosiens*. The
victory appeared to declare in their favor.
But after a bloody fight,
this war calms without
being finished. The *Solipses* lost a
lot of their leaders, among
others (c) (7) *Atilenanius*, *Tibasavius*,
Calambalsineus. *Sibalasius*
& *Gencaratanus* escaped. The
Cinimonadusiens had only (d) (8)
Osinelius & (e) (9) *Zejulavius*
of injured. The *Solipses* nevertheless boasted
to have prevailed; although (most part) of their

(a) The Polish.
(b) Those of Salamanque.
(c) Gregory of Valentina, Jesuit.
(d) Thomas of Lemos Dominican.
(e) Didace Alvaros of the same order.

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troops was remained on the
battlefield with all their luggage. This
same war was renewed
some years after. (a) The (10)
Solviniens put themselves first
on active duty, because they could not
suffer the *Solipses* (reversed)
the right of the nations by their pernicious
opinions. After several
fights, where the *Solipses* always had
been mistreated, they finally concluded
a truce here and there &
they agreed to bring a
judgment of (b) *Busnaturius* prince of
the *Sotterobusiens*.

Here are the most considerable wars,
the Monarchy had to
support. There were several
particular others in different
provinces yet, where the *Solipses*
never had the whole success they
had wished & where most often
they were put in rout. I
will talk about few ones, when
I will do the report in the following
chapter the revolt in the Province of
Abscissie.

(a) Those of Louvain
(b) Urban VIII. Sovereign pontiff.
(c) Of Sicily.

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R E M A R K S.

(I) This chapter represents us
most of the bad deals the Jesuits
attracted themselves by their arrogance & by
their ambition; & the stories there
are related to not leave any place to doubt
the unique goal of this Society was
always only, as early as the beginning, to
rise to a degree of influence & of authority which
made them the necessary referee of the matters of
state & the religion.

The council of *Trent* assembly in a
time where the Jesuits scarcely went out
of their cradle, furnished to them a beautiful
occasion to make themselves known. They did
so well with the pope, that *Jacques Lainez*,
one of the first companions of *Ignace*, was
sent there as a doctor: &
Ribadeneira present him to us as the oracle
of this council. He spoke, if we believe
this apologist, with so many force
& of eloquence, he induced the
votes of all the assembly. All the fathers
listened to him with a wonderful
attention & believed to hear the holy
Spirit expressing himself through his mouth. Whatever
length could be these speeches, we did
not see them being finished only regretfully. In a word, his
opinion was always the one of which the
council formed his decree. There was
nevertheless an occasion, where the feeling of this
doctor or was not inspired by the *Holy Spirit*

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nor adopted by the council. The author
of the story of the congregations *of auxiliis*,
author worthy of faith & well instructed,
retrieves this Council having erected the
canon (a) *Si quis negaverit voluntatem*
motam & excitatam has Deo, etc. Lainez,
the internal graces did not suit,
did all his efforts to make put
(b) *mentem* instead of (c) *voluntatem*;
but his opposition was not judged worthy
of any consideration.

It seems to me, after what I have just
said, the assembly of the Gods of which
it is spoken in this chapter, naturally
can agree of the council of *Trent* helped,
according to the Jesuits, by *Lainez* against
the giants, that is to say, against the
Calvinists, Lutherans, & heretical
others.

The author adds this *Lainez* helped the
Creator, when he gave the being to all
the creatures & he traced him the plan
of the universe. I find even in
Ribadeneira, this was by the assistance of
Lainez, *Ignace* formed the project of his institute,
and erected the most essential
constitutions. What concerns *Bulzegug* in
the remainder of this history, does not appear to me
to have a foundation, than in the imagination
of *Melchior*, who wanted to divert
as usual.

(a) Everyone knows how much the
Jesuits wanted bad things to the *Pope Clement*
VIII for never have been able to become
masters of his spirit. This pope who known them
perfectly, did all his efforts

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to bring them back to purity of the doctrine
& morals. He was about to
finish this matter of the congregations of
auxiliis by the authentic condemnation of
Melina. But the Jesuits wanting
to divert this lightning blow, did not spare
any artifice they did not put in use. They
believed themselves in right, for the glory of the
Society, to shed against the holy Father
the most atrocious slanders, publishing
highly he was their declared enemy,
he was not enough enlightened to
know a so important manner &
he was not able to deepen the
mysteries of the *average Science*. At the
same time they had the insolence to do
the support of the public theses to
Salamanque, the most dangerous errors of
Molina. At last to cover themselves,
to some price this was, of the decision of the
holy Father, while on the other side they
spread in the public, there was only
a council which put to definitively judge
of this matter, they advanced on the other
side in theses sustained to *Alcala* &
elsewhere, it was not any faith that such
a man, the Church looked as the
sovereign pontiff, could really
be vicar of *Jesus-Christ* & successor
of *Holy Peter*. Those insults so few
spared had to be well sensitive to the Pope
Clement VIII. Also he acknowledged the
Jesuits threw in his spirit a disturbance
rather great, to try to remove his usage
of reason & which prevented him from publish
his decree, being in the fear they would not

openly rebelled against the Holy See.

Some times after, this Pope instructs
by several requests, as we will see
subsequently in this book & especially by
the report of the Cardinal *Tolet*, who had been a
Jesuit, of the vices & the scandalous
dissoluteness which had introduced in the
Society, invested himself in the task to make a
reform, wanting first to abolish the
perpetuity of the Generalat,
as the source of all the
others disorders; but the Jesuits
began to be carried away with more
rage than ever by word of mouth & in
writing, against *Clement VIII* & against the
Cardinal *Tolet*, whom they treated of apostate.
We notice the Pope & this
Cardinal died a very short time after.
Claude Aquaviva was during that time the General
of the Society & had been beforehand
provincial of the *Romagne*. All the excesses
the Jesuits used against *Clement*
VIII under his eyes & without him (to be involved)
to repress them, makes know enough
the views of this General & and the satisfaction
he would have had to see the Society to do the law
even to the Popes. Maybe he dared to hold some insulting
speeches to this Pope & to let him
apprehend his resentment, as he did
to *Paul V* his successor, of which he did not
have near so many reason to
complain & to whom he had the insolence to
say, *if he did to the Society the insult to*
condemn the doctrine of Molina, he did not
reply him to prevent more than ten thousands
of Jesuits to spread in their writings the

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the most outraged invectives against the Holy apostolic See.

(3) Here in few words what had the Jesuits expelled of the republic of *Venice*. These fathers, to the favor of some bulls & without confession of the magistrates, having interfered publicly teach to *Padoue*, where they had succeed to introduce themselves & attracting to their midst the most part of the youth of this city, the university indignant of a procedure in contrast to her laws & to her usages & which tend to make her fall in contempt, deputed in 1591. Caesar of *Crémone*, to bring his complaints to the magistrates of *Venice*. This representative having made to the senate a speech with a lot of strength & of eloquence, obtained a decree which defended the Jesuits to violate the statutes & the privileges of the University of *Padoue* & to not give any lessons, than to the religious of their Society.

Some years later, the republic seeing their income considerably diminished by the immense wealth of the Ecclesiastical & especially the Jesuits, who did use all of their imaginable tricks to appropriate to themselves by way of legs & of wills, the most beautiful goods of the country, stripped them by a solemn judgment & left to them only what was belonging to them. The Jesuits did not forget themselves in this occasion. They informed the pope *Paul V* of all of what was happening. And this Pope having not been able to constrained the Venetian to abandon their rights & to

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revoke their judgment pronounced, excommunicated them &
put the republic under an interdict. But the
senate by another judgment of the court declared this
unfair excommunication & of no
validity & ordered to all the secular
ecclesiastical & regulars to continue,
without having consideration, each in their
churches, the public exercise of the religion. There
was only the Jesuits & some new
other religious, who refused to
submit themselves to this order, closing
the doors of their churches & exciting
the people to sedition. Nevertheless, the Jesuits
had promised to continue the divine office
to the ordinary; but they let understand from
time to time in the city, that they did
not say the mass publicly. What
the Magistrate having heard, made them
appear before him to the court of justice on May 9th 1606
to ask them an account of their conduct
& of their intentions; & having
summoned them to conform in accordance with the terms of the
judgment, they replied it was not allowed
to them to celebrate the Mass &
they did not believe to lack in what
they had promised, since they never had
claimed to understand the Mass under
the divine office. Admirable effect
of the doctrine of the ambiguities! The Senate
having assembled to deliberate on this
response, the Jesuits received a definite
order to go out of all the states
of the republic shortly. It was not
possible to them to resist it & they thought
about their retirement as early as the same day. But
scarcely they were out, they began

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to declaim without any restraint against the
republic. A great stir on the public places & the
sacred pulpits of their bloody
invectives everywhere. They disguised
themselves in several different manners,
to reach the lands of *Venice* &
to excite the peoples to the revolt. They
created letters of the republic
of *Genes* & of other cities, written
in the one of *Venice*. They attempted to put the
neighbor powers in their interests.
But all their efforts were useless. The
Senate pronounced a judgment June 14th 1606
which excluded forever the Jesuits of (its)
states & another August 18th, which was
defending to all the subjects of the republic
under the most serious penalties, to receive
the Jesuits at their home, or in their cities,
& even to have no commerce with
them in whatever manner this could be.
Peace was done between *Paul V* & the republic,
without the Jesuits to be included,
despite all the intrigues they
had used with the powers, to
obtain their restoration.

(4) There are things of which the public
cannot know too much. Although the attempted
assassination in the person of *Henri IV* by
Jean Châtel, disciple of the Jesuits, is not
ignored by anybody, I will not miss to
report an abstract of the circumstances
to prevent, that a so horrible attempt
does not obliterate from the memory of
men & to tell to those who might not have
any knowledge, to which
extent can go the vengeance & the fury of
the Jesuits.

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On December 27 of the year 1594 the
King *Henri IV* was in one of the rooms of the
Louvre accompanied with Princes & of
thirty or forty Lords of the Court:
during the time he was bending to raise
two gentlemen who came to
greet him for the first time, a young man
named *Jean Châtel*, aged of 18 or
19 years old, having crept himself without being noticed,
among all the Lords, stabbed the king (and) injured him
on the right side of the superior lip & broke
him a tooth. The king would not have escaped
death, if the Providence would not allowed
that he bent himself at the same time
than the young man step forward. They immediately
got him & in the questionings
he had to undergo, we knew clearly
the Jesuits were the first authors
of this patricide. He had studied three years
in their midst & he had learned there it was
not only allowed, but it was even a
meritorious action to kill the tyrants. The Jesuits
always made him look at *Henri VI*
as such; & to expiate for all the
sins of his life, the best mean
he had been able to imagine, was to
murder him. While *Jean Châtel* was
in the prisons, they had the house of the Jesuits
under investigation. Somebody had found a
manuscript of the hand of the father *Guignard*,
filled with the most horrible doctrine, concerning
the murder of the Kings. The murderer of
Henri III was praised there as a martyr of
the faith, who had killed this Prince only by an
inspiration of the Holy Spirit. *Henri IV* was

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treated in the most insulting terms of
tyrant & of excommunicated. There was in this
manuscript thousand of other impieties, which I pass
under silence. At last the Parliament, after an ample
instruction of the proceedings, condemned *Jean*
Châtel to be broken alive, the father *Guignard* to
be hung & burned, the Father *Guéret*,
Regent of the murderer, *Pierre Châtel* his father
& some other persons to a perpetual
banishment & all the Jesuits to go out
of the kingdom at once, as corrupters
of the youth, disruptive of the public
peace, enemies of the King & of the kingdom. They
wanted in vain to help themselves with the King
against this judgment, this Prince was therefore deaf
to their prayers & to their remonstrance. It
was necessary for them to go away.

To transmit to the posterity
the memory of a so horrible action,
the Parliament ordered next the house of *Châtel*, which
was facing the door of the Palace, was razed
to the ground & in the place, they erected a pyramid,
on which would be engraved in marble, the judgment
of the condemnation of *Jean Châtel* &
Jesuits & of other pieces, of which the duration
seemed to be perpetual.

Scarcely the Jesuits were out of
France, than on one side they justified in
several manuscripts the attempt of *Jean Châtel*;
& on the other, they (pulled all the strings) to obtain
their restoration. The King stand
firm for a long time against their instances;
but at last, whether he had not the force to
withstand the urgent appeals of the pope &
princes the Jesuits had put (on their side) & particularly
of the

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Varenne his favorite & minister (of whom he was delighted), whether that he feared the effects of their resentment, & he wanted to become favorable to them by an excess of goodness, he accepted their return the year 1603. All the remonstrance of the Parliament were useless. The pyramid was reversed & the Jesuits reestablished in their first state. But all the goodness of this Prince were not able to extinguish the thirst these wretched had of his blood. *Manet alta mente repostum judicium*. He had to be the victim of their vengeance & *Ravaillac* repaired the mistake of *Jean Châtel*.

(5) In 1585 & 1586 *Léonard Lessius* & *Jean Hamelius*, Jesuits & professors of Theology to *Louvain*, taught in their schools 34 erroneous propositions on the Holy Scriptures, the predestination, the reprobation, the grace & the justification. The university of *Louvain* lacked not to censor them by a decree of September nine, 1587 & the one of *Douai* did the same thing January 20th 1588. All the Bishops of Flandre approved unanimously this censorship. The Jesuits had recourse to the Universities of *Treves* & of *Mayence*, without disapproving of the censorship of *Louvain*, were satisfied to judge the Doctrine of the Society. They wanted to take advantage of the silence of the University of *Paris* yet, but they were not a long time to know which were its feelings.

Octavius Frangipani bishop of *Calate*, who was at that time the Papal Nuncio in *Germany* & in *Flandre*, seeing these disturbances could have unfortunate consequences, believed it

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was his duty to stop them to their origin.
He wrote immediately from *Cologne*, where he was
March 15th 1588, to the archbishops of
Malines & of *Cambray* to engage them not
to condemn the doctrine of the Jesuits at all,
arguing the judgment was
belonging to the Holy See. He urged at the same
time by other letters the Doctors of
Louvain to refer to the Pope & the Jesuits
to not attack a so knowledgeable & so famous
University, assuring one & the
other part of his mediation to (spare)
a prompt & solid peace. The
university put between his hands his decree &
the Jesuits their response, he sent to
Rome with the points which did the subject
of the dispute, to the Cardinal of *Montalte*, to
confer some with his Holiness. He received
next a brief of the Pope *Sixte V* which ordered
him to transport himself to *Louvain*, to suit
this disagreement & gave him the
power to excommunicate those who would
refuse to obey him. As soon as he was arrived there,
he assembled the Doctors, who, without awaiting the
reading of the brief the pope addressed to them,
testified him they were in the disposition
to subscribe to all it would please him
to order. But having gathered
the Jesuits after, for the same subject, he saw
well from their part there was any
compromise to hope. This is the reason
why he had give the pieces of the two parties,
after allowing them to mutually
exchange & to add or to
subtract what they would judge advisable &
(rendered) a decree which imposed them silence

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to the final judgment of the Pope *Sixte V*
died, without having decided nothing on the subject
of these disputes. *Henricus Henriquez*, Jesuit,
we learn in a place of these works,
where he proves the free predestination
to the glory, a certain theologian of
Louvain having dared to support to the contrary
the great scandal of the University, received a (fierce)
reprimand of the Pope *Sixte V*, who was
instructed concerning the matter.

(6) The author wants to talk here about the famous
disputes which arose between the Dominican
& the Jesuits, to the occasion of the book
of *Molina*. These disputes did so many noise
in the world under the name of congregation
of *auxillis*, which appears to me useless to give
some great detail here. Besides, this would be
a story which would contain an entire volume.
I will be satisfied to report what gave them
birth & some circumstances,
which will serve to the intelligence of what said
Melchior Inchofer.

In 1583 *Molina*, Jesuit & Professor in the
University of Evora in *Portugal*, disclosed
his book, *de concordia liberi arbitrii cum
divinae gratiae bonis*, which (kept his attention)
for thirty years; & to give it more
authority, he managed to surprise the
approval of the Cardinal *Albert*, Archduke
of Austria, brother of the Emperor *Rodolphe II*
& Great Inquisitor of *Portugal*. Which made it
more easy to him since this Cardinal was
very young & he employed his mother, all
devoted to the Society & the house of
Borgia, to (motivate) him. The Dominican
seeing this book tend (past tense) to destroy not

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only the doctrine of their school on the
Grace, but even to all the church,
some asked the condemnation to the Great
Inquisitor of *Spain*: but the Pope
Clement VIII evoked this matter to
his court, imposed silence to the two parties &
establishes to *Rome* those fine congregations,
which are called *auxillis*, where the Theologians
of one & other (belief)
had the liberty to dispute. The party of the
Dominican always was the most stronger by the
justice of the cause they supported & by
the great number of the supporters who joined
them; for there was almost no
Universities in all *Europe*, who
declared not in favor against the pernicious
doctrine of *Molina*. The Jesuits claimed,
following this doctrine, that all
men had the same grace to do the
good & to save themselves & that it did
only depend of their will to render
it effective; in such an extent this grace
was completely subjected to the *free will*.
The Dominicans to the contrary, with
the Catholic theologians, supported that
this general grace had been weakened
so much in us by the sin of our
first father, so she had become
useless & that to do the good, we
had the need of another stronger grace
yet, which determined us to it efficiently.
The Pope *Clement VIII*, did not judge
(proper) to finish these disputes, for the
reasons of which we spoke above,
although he had had the decree erected which
condemned the doctrine of *Molina*; the others

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Popes were satisfied, when they began
rekindling themselves, to impose silence to
both parties, as did *Paul V*, by a
decree of the inquiry of December 1st
1611 & *Urban VIII* May 22nd 1625.
But this silence was not observed at all, John
Martinon Jesuit, says in his *Anti-Jansénius*,
that when a law is not observed by the inferior party,
the other is not obliged to submit at all.

(7) *Grégoire of Valentia*, Jesuit, having
had the boldness to truncate & to falsify a
passage of Holy Augustine in the presence of
Clement VIII the Father *Lemos* Dominican
made known immediately his bad faith: &
the reproaches he received of the Pope, touched
him so much, he felt to the feet of
His Holiness; somebody was forced to bring him
back & he died some days after. We
report the Cardinal Pierre *Aldobrandin*,
nephew of the Pope, having asked him in
conversation, what he thought about the soul
& of the fate of *Valentia*; *se non ha havuto*, he says,
*altra gratia di quella che ha difesa, non fara andato
in paradiso.* This is to say, *there was no other
grace than the one of which he took the defense,
I do not think he went to the paradise*.

(8) *Caramuel* & some other Jesuits,
pricked by the solidity of the reasons of the Doctor
Lemos & the insult he had done to them in
the person of *Valentia*, alleged he
had declared himself against the physical
(prémotion) but he had any difficulty to (justify
himself) from this deceitfulness.

(9) The father *Bastide* already had accused
Didacus Alvares Dominican, to have

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taught something in favor of the
Molinisme, no longer knowing which crime
to ascribe him, took occasion of a passage of his
manuscripts to reproach him in front of *Clement
VIII* he had supported a Calvinist
proposal; Alvarès was satisfied to read
the (continuation) of the passage to him,
(in order) to close his mouth.

(10) At the occasion of some new
excited disturbances to *Louvain* by the Jesuits,
the University confirmed his first decree against
Lessius & *Hamelius*, by another of
August 2nd 1613, which increased so much
the fear of the General *Aquaviva* that he
ordered by a decree to all the Jesuits
to admit the same meaning of an effective
grace as *Suares*.

Despite all the disadvantages the
Jesuits had (during) those
disputes, they did not (stop) the
noise to run in *Spain* that they had won
the victory & the Pope had judged
in their favor. There was in all their
houses & in all the colleges,
public jollifications, fires of joy,
comedies, dance, masquerades & other
recreations (in usage) with these Fathers. But
which shame & which ridiculous for them
when we were instructed of the truth!

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C HA P I T R E XXI.

The Revolt of the (a) Abscissiens.

The peoples of this province are naturally proud. She had therefore only (b) *Sinacarsius* for Governor. He was a quick-tempered man, of a crude spirit & of a too limited merit for such a responsibility & for a so great kingdom. We almost always had sent there even then, several governors with a department to each; which we had found necessary for the good of the whole province, which would have run the risk of an entire overthrow under the leadership of a single leader, some enlightened he even might be. But the Monarch did not judge appropriate to give a companion to *Sinacarsius* he liked. This had been to deprive him of a considerable income & to prescribe too narrow boundaries to the master of a so vast kingdom. This ignorant magistrate proud of a

(a) of Sicilians.

(b) The Father Jérôme Acassina Jesuit.

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so honorable prerogative, embarrassed
himself very few to win the affection of his
peoples & became more and
more hateful by his pride & his
cruelty. He acted in sovereign,
or rather in tyrant. He persecuted
his subjects, punished them for the most
frivolous reasons & the least
resistance sufficed to him to
condemn them to the (last) torture. The
Abscissiens (sent) often (delegations) to the
Monarch, to highly complain
of the excesses of their Governor,
& to threaten him of an open
rebellion, if he would not put order. He
always despised their complaints. At the
end, they presented themselves in front of the
princes neighbors, of which (a) *Marosappanus*
was the most powerful one. This Prince sent
to pray the Monarch to have consideration
to the requests of the *Abscissiens* &
represented him the danger he
exposed himself while refusing to dispense them
justice. The fear of a revolt made the
Monarch take the decision to
restrict the power of the governor,
& to divide the province in several
governments, which appeased
the (peoples). But this peace was not

(a) Le Pape.

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of a long term. For *Sinacarsius*
was seeing himself regretfully different
of what he was beforehand,
put all in usage with the Monarch,
to be reestablished in his first
power & engaged by (repeating)
promises to several individuals of
distinction to solicit in his favor.
The too gullible Monarch sent
(a) *Buxaldirnus* on the (locations) to
examine what he was about to
do. This one had not nor
discernment nor lights & never
had known to make the difference
between a hare & a deer, allowed
himself to be persuaded by *Sinacarsius* &
reported that the kingdom of the
Abscissiens was on the eve of its loss, if
they did not rather put it back under the
power of a single Governor. He
confirmed his report by several
supposed testimonies. The Monarch
gave in the trap & broke
all he had done for peace,
to the contempt of his oaths. Can we
count on the words of a Prince,
of which the spirit is only fickleness?
This is why (b) *Mimpilosuminus*,
who had not by himself or wisdom,

(a) The Father Jérôme of Alexandria Jesuit.
(b) The Father François Piccolomini, Jesuit.

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or knowledge of the laws, was sent
as absolute Governor of the
entire kingdom. But before
to ascend on the throne, he had the
precaution to assure himself of all the
fortifications, while making secretly
pass the troops there, to contain
the peoples in the respect &
to prevent them to rise,
if they did not approve the new
government. They remained quiet
during some days. But
having discovered the deceit, by
which they had surprised the Monarch,
while producing false testimonies,
they openly burst (past tense): nothing was
able to stop their fury. They
gathered, came to swoop down on the
palace & some hunted the
Governor. They asked the neighbors
princes to their rescue subsequently & they
promised the kingdom, if they wanted
to support their interests. These Princes
tried to appease them by making them
understand it was more appropriate,
before to come to such excess,
to engage the Monarch to (hold on) to
his good faith by his first Treaty,
without having recourse to the deceits,

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& to reestablish the government in his
previous form. That if he would
(refuse) this justice to them , from that time they
could renounce the oath of
fidelity, to put himself under the protection
of the most powerful of the Princes neighbors,
or to choose themselves a
king. The *Abscissiens* followed this
opinion. Their determination alarmed the
Monarch & to divert the
evident danger that threatened him, he
made with the captious conventions,
& which (were) to have no effect.
He promised to give them
satisfaction, as long as
everyone consents unanimously to
the plurality of the Governors: that
he was of this feeling himself; but
it was necessary in accordance to the former
decrees, which defended to
(go around), when they formed the
oppositions. After this agreement was
concluded, he asked purposely some
delay, before to make it
public. During that time, they had
the ordinary deceit played. The
satrap *Ratisantius* who governed
for during the *Abscissiens*, collected
secretly from everywhere the

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protests in writing, which he extorted,
not only from distinguished
persons, but again slaves
& men (of nothing). He
(gave) them a formula,
by which he obliged them to certify
they did not approve (the fact) we did not
do any change in the state
& they wanted to be submitted only
to one Governor. And to put the
deceit to cover, he had the
precaution to make them
swear yet they would keep the silence on
the violence which had been done to them.
For all those who subscribed, (they) did it
by timidity & against their
(will). He did not care to address
himself to those who would have had
enough firmness & of integrity to despise
his threats. The list of all these
opponents was sent as soon as possible
to the princes neighbors; which they
cheat during some time. But the
stratagem was recognized immediately, most
conceived an implacable hatred
against the *Solipses*. I do not doubt
this hatred does not result some
day to a declared war, if the
Gods at least do not allow,

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the good faith & the justice of the other
nations makes (an) impression on the
spirit of these barbarians & teach
them to become wiser. All
is quiet so far in the kingdom of
the *Abscissiens*. But let's change
the topic & let's talk now about
as I promised it of the most
considerable wars which (rose)
in different provinces.

Here is four which rose
in my time. The one of (a) *Rumorege*
& of (b) *Narimese*, which followed
each other soon; the one of
(c) *Sentile* & of (d) *Tiremanumie*.
Rumorege is a city of
(e) *Morandie*, illustrious & very ancient.
She was governed by (f)
Lugariquintinus man of low birth,
without merit, without lights &
who was only supported by the favor of
the Prince. He had nor virtue, nor
justice. He treated the citizens with
all sorts of unworthiness; & at last,
after exciting a cruel
insurrection in the city, he secretly took
to flight. (dictionary.)

The Monarch, wanting to remedy
this disorder sent to his place

(a) Of the college of the Greeks of Rome.
(b) Of the Roman Seminary.
(c) Of Malthe.
(d) Of Messine.
(e) The Romagne.
(f) The Father Tarquin Gallatus.

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(g) *Rodagariste*, who reestablishes peace
& the quietness whether it this was by
chance or by a wiser
leadership; & as if the embezzlements
of *Lugariquintinus* had given
a new brightness to his merit, he made
him the governor of the famous
city of (h) *Narimese* next. This was
to give him fiery horses to
ride. He remained not very long
in this responsibility. His rudeness
& his cruelty made him soon
appear like a man newly
born out of the dust; & he was so
hateful to all the citizens,
having taken the weapons one day, they
put him on the run, killed most
part of his people & knocked
senseless those who asked
quarter. (a) *Lugariquintinus*
went to hide in a tower, where he
vociferously called those who passed;
but uselessly. To the end it
appeared by chance one of his
guards, or rather one of his butchers.
This one promptly ran
by his order to a neighbor prince
named (b) *Renfugiese*, to make him
know to which extremity were

(g) The Father Garsadocus Jesuit.
(h) The Roman seminary.
(a) The Father Tarquin.
(b) Ant. Ricciallo Lieutenant of the City.

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found the *Solipses* his friends &
to tell him he did not hurry
to come to their rescue, they believe
all cut in pieces, before they
could get out of the city. This Prince
advanced immediately at the head of a
numerous troop of armed people.
But his prudence produced
any effect at first, because the
fury of the *Narimesiens* against
Lugariquintinus was too violent. They
already had prepared the instrument of
his torture at the midst of his
palace; & it is only the fidelity of
few of his servants which saved him from it.

Therefore *Rensugiese* having approached
the city walls, asked to
enter declaring to the citizens
he did not come as enemy, but
as a friend; that his plan
was not to deliver the *Solipses*,
but to repress the rebellious &
he wished somebody would surrender
to him *Lugariquintinus* to
punish him, if he was guilty. On these
assurances the *Narimesiens* opened him
the doors & do to him a faithful
narrative of all that had happened,

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He could not hear it without astonishment.
At last to his request, they released
Lugariquintinus, which the whip
blows he had received, or the
fear of torture, had reduced him
in a pitiless state.

Rensugiese taking the party of the
citizens, informed the Monarch
at once, the only means to appease
the *Narimesiens* & to bring them back
to their duty, was to take from them
Lugariquintinus; that they had sworn
his loss & they would already get
rid of him if he would not have put his person
in safety. This new make tremble
the Monarch. He did not believe
the *Narimesiens* could push
the boldness so far. But his fear
was even bigger, when he learned
they were supported
in their enterprise. This is why
he sent the order to *Lugariquintinus* to
dismiss himself of his responsibility & to get out
of the city. He also prayed *Rensugiese*
to provide by his influence his
safety. The order was followed at once by the
execution. *Lugariquintinus* went out; but
this was less a retirement, than a shameful
banishment. *Rensugiese* with

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all his authority, could not
defend him than scarcely from the insults
of the people. However, to not leave him
to die of sadness, they allowed him to
return with the (a) *Rumoregiens*.
(b) *Surcabinerius* had all power
on the spirit of these peoples & it was
him who managed this reconciliation.

Unfortunate! Thousand times unfortunate
Rumogeriens! Your fate is to be pitied!
What you did to the fortune
to be so mistreated?
You are obliged to suffer in
your intestines, which you can not
suffer in front of your eyes. Which
remedies will you take against this
indigestion? & How will you prevent
that she will not be mortal to you?
At least have care to relieve
yourself by frequent vomiting.

The wars of *Numorege* & of
Narimese were followed by the one of
(c) *Semtile*. (D) *Soralucus Bridenus*,
did not have his elevation to the
favor of (e) *Vibosnat* who was for
that time Governor of the city of
Silvine. He had come to succeed to
introduce himself with the (f) King of *Echenie*,

(a) In the college of the Greeks.
(b) The Cardinal Barberin.
(c) The college of Malta.
(d) The Father Charles Ventimilia Jesuits.
(e) Mutio Vitelleschi
(f) The Great Master of Malta.

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of whom he possessed so the spirit,
that he absolutely lead him in
his government & influenced
him to reverse all the laws of the
kingdom. The (a) *Pieuriures*, to
whom the King had custom to entrust
the responsibilities & the care of his person,
indignant of such a disorder, allied
themselves & came to besiege the
city where was (b) *Bridenus*. After
he seized her, they furthermore forced
the citadel where he found a refuge.
They looked for him to kill
him. But having not found him,
they (compensated) by putting
everything to fire & blood. He had hidden
himself very appropriately in an aqueduct.
Some of his friends withdrew him
subsequently all wet, half dead,
& made him escape on a
boat to the benefits of the darkness. After
abandoning *Silvine* of this
manner he went as he received the
order, to give an account to *Vibosnat* of
his behavior. The Monarch perceiving well
the whole fault of *Bridenus*
would fall on him, because despite
the frequent opinions he had received
of his bad government & of his

(a) The Knights of Malta.
(b) The Father Ventimilia

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his ignorance, he had left in
his responsibility, was not satisfied
to send back this villainous one absolved; but,
as if this had been the effect of a rare
prudence, to have hidden himself in the
aqueduct, he gave to him for reward,
the government of a neighbor castle,
named *Maporane*.

After this war, arrived the one
of (a) *Tiremanumie*, which was
bloodier, but of which the success
was ridiculous. Everywhere are
located the *Solipses*, there is nothing
they seek with more fervor,
than to destroy the customs of the nation
& to use thousands of
stratagems, to substitute their laws.
One day they sent to ask
to the first Magistrate of the
city the permission to make the
review of the troops on the
public place, which the Monarch was about
to send for the expedition of the *Dianiens*. The
magistrate granted it to them
with a lot of honesty. But the soldiers
were not rather on the public place,
they began to take the lines of a
camp & to do an entrenchment. The (b)

(a) Of Messine.
(b) The Messinois.

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Tiremanumiens having become aware of this
deceit, screamed immediately to the
weapons. All the people assembled in the
crowd & it would take so little that the
Solipses would not be all passed to the
sword. This was the Governor
who prevented it with his troops. At last
the commotion stopped after a big
slaughter & the entrenchment was
filled. In this occasion, the fear (had
turned the spirit) of several captains
of the *Solipses*. Others became
the toy of the women, because they had
disguised themselves under their clothes.

Since that time, no one trusted
the *Solipses* than rarely & with
precaution. Nevertheless, when the
Tiremanumiens appeared appeased, they
attempted to make succeed a new
scheme yet. They made them to consent
by an agreement to the establishment
of an academy of weapons, where the
youth of one & the other nation
would learn the war trade.
Immediately without awaiting the agreement
of the first magistrates, they choose
a place which had a pleasant view
on the city & where they
were in condition to become masters,

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if the occasion presented itself.
The Senators having penetrate their
bad plans, excited the people
to take the weapons again, by
telling them it was a
matter of liberty: they gather without differing:
they come (to the hands): the *Solipses*
defend themselves with courage first;
but a reinforcement of new troops
having rekindled the fight, they were
completely defeated & the academy
was reversed from top to the bottom.
They took all the escape & most
would had precipitated themselves in a
neighbor river, if the Lender
had not stopped the fury of the citizens
to follow them. They left them the life
& they suffered them in the city again,
after making them promise
with an oath, that they will be more
submitted & quieter in the
future. They threatened them to not
make them any quarter, if they would excite
new disturbances. Scarcely
they could remain a month quiet. They
began a building in another
place, they had made buy
by a person attached to their
interests; but before it was

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finished, the quarter captains
assembled their soldiers & had
the work destroyed. Somebody had
scream by chance that this
occasion was a matter of the service
of the Gods, all those who
were devoted to their worship, raised
themselves suddenly & came
to swoop down with fury on the
Solipses, as they bore a grudge
against their Altars & to their Religion.
These all alarmed took the weapons
& submitted themselves to their discretion.
There would not be a single
one saved, if they would not had taken
this party. All these defeats & all
these different insults returned them
since the toy & the contempt of the
Tiremanunieus, of which they excited
rather compassion, than hatred.
We confuse them today
with the scum of the people & the citizens
do not ordinarily make commerce
with them.

This new having been brought
to *Vibosnat* the disturbance & dismay
shed themselves in the whole
court. The satraps could not learn
without an extreme sorrow,

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the *Solipses* who made glory
to be invincible, had been so many
time overthrow by a nation, of which the
power was not otherwise
fearsome. It ran a noise, that
the monarchy had received a so great
failure, less by the cowardice of the
soldiers than by the fault & the
indiscretion of *Bolosbidozarus*, of whom
I spoke elsewhere. They immediately did not
miss to institute the legal proceedings; &
when he was in front of his Judges, as
the matter was delicate &
besides he had not a great ease
to express himself, he did not only
open his mouth to defend
himself; but he had recourse to the
artifices which (are) common among
the women & he repurchased himself
from death with a lot of tears, of
prayers & of baseness: he made intervene
the influence of those of the scum of the
people, who were at the service of the
Monarch & that he formerly had
attached to him with some meals. Thus the
day he had to expire by the last
torture, we were not surprised
a little to see he was not only
absolved, but elevated yet to the

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dignity of master of the Palace. Which serves
not only to change the spirits,
& and to cause bigger disorders
in the State. For those the day
before had devoted this wretched
to death & who had pronounced
imprecations against the
Monarch, if he would not abandon him
to the harshness of the law, as he had
sworn it, those even found
for him thousand beautiful qualities subsequently,
did the magnificent speeches, to
elevate to the sky the all
divine prudence of the Monarch.

It was among these panegyrists
a certain Egyptian of a very
narrow mind, to whom they ordered
to praise also the Monarch to the
occasion of the beautiful action he
had just done. This one, after having
remained some time to meditate his
speech, began to say, I do not
know from which inspiration: *the destinies*
have given Vibosnat to the monarchy
of the Solipses, to hasten his
ruin. Here, he says, the obsequies
masters: here the criers:
here those he choose himself,
to drive his kingdoms to the tombs.

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They rush from everywhere,
to be witness of this new spectacle.
When he had repeated the same thing
several times with a lot
of boldness, he shut his mouth. The
flattering did not lack to go immediately
to report to the Monarch
& had the effrontery to assure,
the Egyptian was an insane person,
who by himself was not in the least
able to utter such blasphemies;
but that *Lucius Cornelius Europeus*,
who was already enough known
by his subtle pricking, had suggested
them to him. This is why,
without to give me a notice, without hearing my
defenses, in a word without any
form of right, they condemn me
in last recourse & they declare me
a criminal of lese-Majesty. An
Usher brings me my sentence,
which they order me to read. She was
conceived in those terms: *After having*
fully been informed since
forty-five years and that Lucius
Cornelius is among us, he carried only
the name of Solipse, he made
fun of our divinity, he did not
abandon the natural law at all, nor

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the gospel of a certain Crucified,
that he openly declared himself against our
laws; that he always refused to submit
his judgment & his own
(intelligence) to our will; that he did
a bad usage of our kind deeds;
that he exercised all sorts of cruelties
against our flattering ones & faithful
informers; that he turned the
Monarchy in ridiculous by his mockeries
& his insulting satires; in a word
that he condemned all the customs
of the Solipses & that he became
pernicious to the State, we declare him
criminal of lese-majesty &
as such, we condemn him to no longer
appear in the presence of the Prince,
to go out of the Court in three hours,
& of all the territory of the monarchy in three days,
without to never come back.

Scarcely I had made the reading of
this judgment, somebody seizes me.
Someone throws me in a very worn
vessel & which had been repaired the (hull of)
several times: someone pushes me with a
bargeman perch. In an instant I
cross the same road, by where I formerly
had come from & I am located

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in also little time in the same
place, where somebody had made me drowsy,
to kidnap me. Then the enchantment stopped:
I saw at last *Rome* again, which was for
me a new city; for she
had been surrounded by walls
during my absence. The bell of the
capitol rang at great noise,
when I entered there & I learned the
Pope Urban VIII had just died.
This new afflicted me; &
to relief my boredom, while awaiting
the power on high had shown
his choice for a new
Pastor of the Church, I kept myself busy
to compose this description, to
transmit it to the posterity.

This is enough to talk about cowardice.
If you wish to know some more
dear reader, (please) check two other
books we had
wrote furthermore, one, *internal Wars*,
the other, *foreign Wars of the*
SOLIPSES. You will see in one &
in the other, as in two mirrors
the most refined political,
of the stratagems, tricks & artifices,
that nor the Carthaginais, nor the

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Romans, nor the Greeks never knew.
I even dare to advance without
vanity, that you will find nothing
similar in *Hérodote, Thucidide,*
Caesar, Vegetius, Tite-Live, or in
none of the other Authors.

R E M A R K S.

I do not flatter myself at all to develop the
mysteries of this chapter. The Jesuits take
too much care to stifle in the silence
what happens in their midst, (to prevent) the public
to have some knowledge, especially when
their honor is as much interested
than in the stories of which the Author wants
to speak here. It could had no other than *Melchior*
Inchofer, or some other Jesuit
of his time, who were in condition to instruct
us in detail of the contentions of which it is
discussed here. All we can say,
is the Author had the intention
to make us known by examples,
of which he had been a witness, of the disastrous effects
which produce in his time the inability
& the bad government of the Superiors.

Which great advantage after all for
the reader to know for some reason,
& of which manner the subjects revolted
against the superiors in special
houses, which are too far away

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from us, for we would take
a lot of (interest)? Only the reading of the text
is giving a knowledge, of which one can
easily satisfy himself.

The matter of *Messine*, it is true, appears
to be of a different type; but I admit
ingenuously, that despite all my research,
it was not possible for me to discover
what was able to do the foundation.
Nevertheless one can judge with enough
verisimilitude it is a matter of some
enterprises the Jesuits did, to
establish themselves in this city, to the harm
of its rights & of its privileges. Everyone
is convinced by of other certain examples,
this judgment is not risked at
all. Therefore, it would only remain on this (topic),
the circumstances of this matter to detail.
But I hope the Reader will
exempt me about it so much more gladly, that he
will not find the matter rather interesting
to regret it.

I take advantage at the same time of this occasion
to ask him also grace on specific
areas where my interpretation could
not fulfill his expectation completely.
I do not doubt in a work as
obscure as this one & of which nobody
undertook so far to unveil the
mysteries, it would not be for me, despite my great
care, escaped several faults. However,
I presume enough the benevolence of
the public, to believe he will be to me
grateful somehow to have put in
our language a curious work & which deserved
to have removed rather from the obscurity, where

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it was a so long time since. We already know
enough the merit of the Author by his other
works & by what I said about him in my
Preface, for this translation such
as it is, could (possibly) be poorly received.

To the remainder, this is nor animosity nor
any special interest, which made me to
undertake it: the good of the Church &
of the State was my unique goal. It appeared
to me of an extreme importance a Jesuit,
of the prominence of *Melchior Inchofer*, came
in the present circumstances to confirm by
his testimony what all several Authors
wrote about the dissoluteness of the
Society. Nobody ever spoke with more
strength than him; because all
he reports, happened under his eyes &
I do not apprehend someone accuses me
to have in my notes added to the text.
I have had the opportunity several times to talk
about the part the Jesuits had in
the present matters & different
artifices they put in usage to make
their plans to succeed. But to protect me
from suspicion of partiality & of
resentment, I imposed the law
to restrain myself as much exactly
as possible in the era of my author.

Therefore all the interest I have
had while putting this book in a new day,
was to make known to the public who
formerly were the *Jesuits*. I joined
in the same vision, the *Instruction to the Princes*,
we will find subsequently & which
appeared very useful to me, for the intelligence of the

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Monarchy of the *Solipses*. This will be
to the reader to judge next, if the Jesuits are
now well different of who they were
in the past century & if they renounced
to the maxims of the politic & of
ambition, they followed during the time of
Melchior Inchofer.

E N D.

♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥

E X T R A C T

OF THE BOOK ENTITLES

THE J E S U I T

ON

THE SCAFFOLD.

Of which it is spoken (ahead) towards the end of the P R E F A C E.

C HA P I T R E XVIII.

We are obliged in the Society to complain almost continuously.

All which shines is not gold.
Some (brightness) which have the Government
of the Jesuits, it is too
political to be good. From the
bad color of a patient & of an
unbalanced lice, we reasonably
conjecture there is raw vegetables &
of defective (moods) in the stomach.

Government of the Jesuits.

The capital crimes of which they are
accused & convinced, the great
quantity of those who abandon them for
just reasons & the infinite multitude
of dissatisfied who live in this
order yet, as the criminals
in the caretaker's lodge, unquestionably
mark the indisposition of this
body, which stretches to its ruin. Whoever
will have the reflection their government
is tyrannical, which the false reports
& the denunciations which are ordinary
there, the jobs & the responsibilities
are poorly distributed, will be surprised
the discontents of the inferiors
do not lose their temper more. I
swear you of ten letters they
write to those who govern, there are
some seven or eight which contain
complaints & ordinarily
bloody & painful. Please
to God we surprised for fifteen
days, the ones we write to the Provincial
of *Guyenne*. It would not be
any other proof than the reading
we would do. His eminence the Cardinal
of *Richelieu* while having done to surprise
someone for the interests
of the Crown & having not been able

to discover this time any treason
(for they are finer, when they
write of a so important matter)
says to the King: *These people tear themselves &
write only to attack themselves.* This
testimony is of such consideration,
it does not need to have recourse to
others.

I recognize more than thirty supposed
Religious of this province, which having
been broken in the course of their
studies in theology & consequently
judged unable to be able to
aspire to the degree of process, are
nourishing today a constant regret,
as the vulture of *Prométhée*, it
pricks incessantly the heart. I
can name some beautiful spirit & of good
letters, which having been degraded in
the degree of formed coadjutor, by the
malice of the examiners & the preoccupation
of the consulters of province,
felt in such a insensitivity,
having rich talents to
philosophize, to preach & to
teach even theology, became
stupid of affliction & renounced
all literary job, condemning
themselves by despair to

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an idle & lazy life. We hear them
moan in their rooms &
in the garden paths with so much
bitterness of heart, they would do
compassion to the tigers. The ones not
being able to digest the
melancholy any longer in the beautiful provinces
of *France*, make her (be present) in
the forests of *Canada* among the (primitives),
to take a hidden life outside
the human Society. The others say
out loud, by a proverb which is
(usual) to them*, it is necessary that the goat
grazes where he is attached.* But if
they had more youth & health, they
would not remain two months in
this body. The foundation of their displeasure
is when subsequently
they would become oracles in all the
sciences, they are always obliged to
remain in this low degree which
disgraces them & to choke down incomparably
under the professed of the fourth
vow. The provincials can not
deny they have rejected the men
who are able to do
all the most sublime functions of
their company: & so that this
fault does not appear, they always give them

vile jobs. I heard
to say to Mister de *Lingende* Bishop
of Sarlat, one among of the beautiful spirits
& most scholars theologians of
France, they could leave in good
conscience the order & that being
treated so cruelly, they were
exempt from their simple vows, for
these ones are not solemn.
Nevertheless hypocrisy is so
the soul which gives the movement to this
body, that we attribute the zeal, what must
be reported to discontent;
& most of those who go
to the *eastern & western missions*
are going there only to avoid domesticate
displeasure & the monopolies
(I say most of them & not all)
nevertheless these ambitious, attribute
to themselves the glory of all things, make
seen these afflicted ones as great
Apostles & persuade the people,
that the glory of God transported
in these barbaric regions, those which
the displeasure & the insults received,
are banished in those remote countries. I
learned since few the one of the
most honest men they have, the
motive that (influenced) them go in the

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Portugal & in *Indias*, was the
supplantation & the intrigues which
were only too visible in his province.
I could name by name
& nickname a good part of these afflicted
people & if the insolence of…obliges me,
I will do it & will produce furthermore the
catalog of those who are not professed.
Nevertheless, I will not do it at this time,
in order to not add an increase of
afflictions to the poor unfortunates,
who have not in this world of other regret
than to be Jesuits & do not have enough
courage to leave them.

The discontents & displeasures
are not only found among
those formed coadjutors, which the
brothers Lays call by contempt, (*the
Fathers of the small sleeve)*: the professed
have a good part, with nevertheless
this difference, their displeasure
are (passing) & those of the others are
perpetual because of this fatal necessity
of degree that influences them to be
despicable. In a country where the treasons
reign, there is almost nobody, who
can say that he lives without discontent
there. The community of the Jesuits
is an assembly of traitors. Some

Idea of the Government

eminent man who is
among them, he cannot pass three months
among so many treasons, without
complaining. The fire *Jean de la Renaudie*, who
had been provincial, had custom
to say the bravest ones in the
Society, to easily bear the
displeasures, must persuade themselves
they were condemned to the galley for
hundred & a year. Jealousy divides the
most greater spirits. The ambition
is forming in the souls of all the
principal of great ideas of their
persons. For as they see themselves
raised in a higher state than their
brothers, they think everything is
due to them; from there the bloody complaints,
bitter displeasures, the stubborn
discontents, which divides the spirits &
impair the charity. If therefore you
ever hear them to say their order is
the earth of *Gessen* all luminous,
when Egypt is surrounded of
darkness, boldly say this is an
earth a lot of fogs & of clouds;
& if they add to the insolence
of their boast, this is the Suburb
of the Paradise, reply this is
the entry of hell of which speaks their *Virgile*.

Luctus & ultrices &etc. That if
you want to speak more in a Christian manner with
the gospel, say to them as much of
truth as of assurance, that God threw
the Jesuits by advances *in tenebras*
exteriores, ubi est cletus & stridor dentium.

C H A P I T E R IX.

Reasons of discontent which have the Jesuits,
From the behavior of their Superiors.

To approach more the causes
of the displeasure which ravage the
colleges of the province of *Guyenne*; the
tyrannical government which some
provincials introduced, is the
furious wild boar which spoils everything. A
certain *Jean Pitard* who made give to
the Brothers drunkards of arsenic;
another who rose all of a sudden in reputation called *Jean*
Ricard, who rose from the earth, at
the expense of the income of the Novitiate &
by the influence of certain Jesuits of
Paris, who recommended him to *Rome*
& since a *Gilbert Rousseau*, cruel

Idea of the Government

& vindictive man, to make
resentment to Mr. of Poitiers, boasted to
cut the head of the Mr. de
l'Etangs, when he would have as much as a
hydra, governed insolently
since nine to ten years this
unfortunate Province, which half of the young
men of the most beautiful hope
left them & the others older
moaned & moan again under the
tyranny. If I was in the order, God
keep me from it, I would have the right to
represent to the Pope, as to their sovereign
chief these inconveniences, as well as
some already did. But since
God did me the grace to get out,
I will declare more profitably to
the peoples.

Those who usually examine the
government of the Jesuits, judge
an evil pestilent will always flow
on the head of its members & that
this imperious Monarchy which
demands of its subjects a blind obedience
in all things, cannot exist without
shedding in the hearts an eternal
bitterness.

The first source of displeasure is
the General who creates the Superiors

subordinate & the Provincials which
are the news to raise them to
the superiorities, have for maxim to
not establish the responsibilities to the most
worthy, but the more confidants, so,
they say, to have them at hand &
they execute without retorts what is
ordered of *Rome*. From there follows, the
Superiors are not nor the most scholars
nor the most skillful, but of the small people
& of few letters, not being able
to rise themselves for not having
any of these qualities which the
great men have, are obliged to
serve to the plans of those who
raised them. Or judge, my dear Reader,
which must be the disorder, when the
blind persons lead the clear visionaries
& the one who has thousand defects &
little or no gifts, governs the
Great Doctors & the Wises. From there
comes the contempt of the one who governs,
which we call (happy head), ignorant:
from where the murmurs against the
General who provided him, against the
Provincials who chose him: follow the
mutinies, the discontents &
the letters which are soaked in the
sky, & which are dripping in bitterness.

Idea of the Government

The second inconvenience is the
Rectors do not keep themselves from any sort
of people, as long as of those who
excel above others & have no
other cares, to (get them in step) &
to put them low. For this
effect, they split absolutes in
their government, do not name them
to the counsel either, than if they were
not in the house, to take by the
city in the visits of the Greats, in order
to take (in front) of all, speak
the first ones & to recommend their
pride, by the humility of these great
men, who are obliged to take to bestow
in all things to these superiority idols,
& to show by this effect,
they are inferiors to the persons they
surpass in reputation & in qualities.
Hac Tyranni vox est, quidquid
excelsum in regno, cadat. To not say
anything without proofs, ask, my
dear Reader, who is *Jean Ricard,*
Guillaume Ricard, Milsenau, Ithier,
Gombaud, la Rhede, Coulon, &etc. &
you will see they were not more known
in the *Guyenne*, than if they would not be
there, so their qualities are stunted.
And nevertheless, here are the Superiors

who hold the government & domineer the
Camains, the *Martinons*, the *Godefres*,
the *Jossets*, the great preachers
& the excellent theologians.
Can somebody live in a so
faulty government, without complaining?
The third disorder is these
Superiors without funds & without other
recommendation, than the one of which the
Provincial gave to them, attach
themselves to him, as the hare to the walls,
always are of his opinion for him to
please, incline to all this to what
they see him inclined, so to
maintain himself in the present responsibilities,
than to obtain new ones,
after to have conducted the one they have.
If somebody improves the Government,
you see these accomplices
turn themselves suddenly against this poor
man as lions. Thus the Provincial
governs the province by himself
by the confidence he has with his
Rectors; & the General having chosen
the Provincials by the same maxims
to govern, not having taken the
best or the most capable, but the
mediocre, governs the whole company,
without anybody to have the

courage to declare himself against: & if
somebody was rather bold to do it,
when he would be a *Holy Paul*, he would be seen
as a strange one, an unruly,
a disruptive of peace. From there
comes what we say, in the province
all things are passing, according to the
Provincial one & two or three confidants
prescribe him without doing any (report of)
other, although preferable in all,
& to *Rome* the General raises himself
so excessively by the means of the
Provincials of which he assures
himself, than the yoke to obey becomes
unbearable. Takes heed, my dear
Reader, if an honest man
can suffer the pride of these political,
without writing some
letters to testify his resentment.
The fourth misfortune does not generate
less than disrupt & of loathing.
The small Rectors who were chosen,
not to have the necessary parts of
the government, but to be
supple to the Provincial & to know
appropriately (honeyed) & on time, become
absolute by their means, without
any can keep them nor prevent

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And as ordinarily those
who have a weak spirit, want to show
in their actions they have
it strong, also these *Cuslodi nos*, who do not
work only for others, wanting
to make see they have a great
capacity to govern, pretend to
be Sovereign & without taking
counsel, only from their head,
have access to the goods & persons of
their colleges with so much tyranny,
than the condition of the most ignorant
is preferable to those more
educated nowadays. This is the common
complaint of the solemn men, that all
the projects are made & executed
without communication; for those
little superbs would believe to be
despised, if a scholar man had given to them
a good opinion. I was in
the Colleges where the Rectors did
so very few case of the Ancients,
they did not call them in their
room, to consult, all the
six months one single time; & then
proposed to them only trifle: so
it is true that pride brought the
Government among them to a high
level of insolence. See his fate &

his fortunes between the hands of an
imperious ignorant & do not complain,
that would not be easy to even a Stoic.
The fifth source of the discontents
is, the same Rectors
are so absolute in their
colleges, that they can put
their opinions in execution, when
they would be in contrast to all
the others & can oblige, oblige
even effectively the subjects
to the harm of the law, to obey their
unfair orders & to do
their will. In what the young ones
are so insolent, they order
to the most illustrious of the very
humiliating & very low things, to
show their authority & to made them
to see, they say, they are the masters.
Which means a man of good
heart can submit his judgment
to an extravagant one & does not
take the opportunity to complain about
such a behavior?

C HA P I T R E X.

Other true causes of discontent,
the Jesuits took from the injustice
of the Superiors.

This is enough to be excluded from
the responsibilities, to have the necessary
qualities to be admitted there. The letters
are renowned to be an obstacle,
under the (pretense) the great
spirits do not succeed well in the
practice. The strength of the judgment & the
firmness of courage are fearsome
to the power of those which hold the
rudder; thus they have not more
urgent care than to find various
pretexts to exclude them. We say of these,
they are angers; others, they
are melancholic; of these, that they
have a too bold spirit; of those,
they never will be well united with
the General; & as the great
souls always have some defect, those
envious emphasize the imperfections
they meet in these eminent
persons, to exclude them from the

Government. From there comes those
the nature advanced, are subdued;
& those the same nature has depreciated,
command. These seconds are proud
& these first ones are irritated.
The Roman Pontiff having been warned
of these deceptions, did a brief
since few, by which he orders
all the superiors, except the General
are removed after three years
precisely expired & cannot be
admitted to any superiority during the
space of eighteen months. This rest
renders them inferiors, or equal to those
they held under their empire, threw
them in despair: they first did all the
imaginable efforts to revoke it: since
they could not (undo it), they did
not want to make it proclaimed, to
the contempt of authority & power of the
Pope; & to crown the infamy, they
thrown out the devout & pious
persons who had indicated
satisfaction to the new of this so important
reform to repress the
insolence of those who wanted
to perpetuate themselves
in the responsibilities.
The injustice is even bigger

in the abuse of their authority. The most
eloquent Preachers are not
those who preach in the most
beautiful pulpits, nor the most subtle
Theologians do not teach in the most
illustrious schools, nor the biggest
Rhetoricians do not do the rhetoric in the
most beautiful colleges. The superiors
advance their darling to the harm
of the most scholars. Thus the letters
has no longer reward, the capacity
has not the honors, the merits are
wasted & there is almost
anybody in the most prestigious
responsibilities, than those who are on
their knees & worship
them. This is the cause the good
spirits are disgusted; & seeing it
costs so much to succeed to some
eminence, are satisfied of mediocrity.
From there (originates) the human letters
are despised, the philosophy crawls,
& theology is not learn from
several than (slackly): the
favor & the grace of the superiors does
the fortunes: the virtue undo them.

This injustice appears again more
visibly in the satisfactions of those who
are offended, ask. If
somebody complains to the General of the

violence of some immediate Superior,
some just reason he has to
ask reparation, he will never obtain
it; & when he would have suffered
persecution for the faith, he would
always be renowned for guilty. Murmur
against a visible fault the rector
commits, is a crime; to formalize some,
or to accuse him some, is to be
disobedient & rebels. To be well
behaved for them, it is necessary to be as
these idols which have eyes & do
not see, ears & do not
hear, mouths & do not
speak; & to converse with the
brothers, it is necessary to be all eyes to
look at their defects, all *ears* to
hear their words, & all *tongue*
to report to the superior, so
all the defects of those are
hidden, & all the imperfections of
these be known.

This false politic overwhelms the
inferiors & renders them insolent &
outrageous to those who command. They are
assured, no matter what they do
they will be on top & the General &
the provincials will repress the
accusatory, to not even give to the

subjects the liberty the convicts have
to complain. I knew three or
four great spirits who came out
of their Province recently, for
having required justice against the
superiors who accused them & only
to have been able to obtain to be heard.
Mr. Baud justly complained to the
vicar of the whole Society against
Jean Ricard & did not receive for reward,
than a glorious panegyric of the praises
of his accusatory. I believe that
this erudite Preacher who they
persecute for his (resignation), can show
this letter, which is capable to its simple
reading to throw the indignation.
This speech is so true, that of
ten Jesuits you will always find
nine of my opinion: & to show you
it is necessary at last this sort
of government (must) die, one already made
effort towards the Pope, to establish in
every province some discreet ones,
to return justice to those who
ask it: they hope to obtain it,
because of the very big abuses.
I am referring to it.

C HA P I T R E XI.

Reasons of discontent, taken of the (Syndications) among the Jesuits.

What I will say concerning the injustice which is inside in the (syndications).
Ignace, to start a more tyrannous government than religious, made two rules under the pretence of to increase charity, is destroying it. He wants by the first one, all be ready to betray one another, when the Superior will question them. By the second, he obliges each to report to the Superior the faults he will have noticed in the morals & the life of his companions. I do not say here one sees in the Roman History, to the time of the bad emperors, under *Nero* & under *Domitien*, these infamous informers reigned; but under the good ones, such as were *Vespasien, Tite, Trajan & Antoine the pious*, they were banished, beaten & sometimes sent to the last torture. I want only here

Of the Jesuits.

to show these rules are
two fountains of injustice & of
discontent. Of injustice,
as much as these (syndications) are secret
information of the faults or offences
of others, given to the superior in
secret, without proof & without hearing the
parties. Thus the evils are oppressing the
good people without them to know it, by their
secret accusations. The envious stop
the good fortune of those who
work favorably for the public,
when they suspect it the less &
the Superiors who do not like all
the subjects equally, are well inclined
to have in their desk of information
& pieces, to (lower) the
scholars men & those who make shadow
to them. All (wise) man, who
will consider the inclination we
have to notice rather the evil than
the good, the impression it does in the
spirit of the weak the obligation they
believe to have to report all things,
unless to contravene to
their rules; as the omission
of a small circumstance can (overturn)
a bad fact for a good one; & and a good fact
for a bad one, he will judge the iniquity of this

government & will accuse it without difficulty
of injustice.

I say in second place, these rules
are a source of discontent.
For, to leaf through the archives
of the superiors, of three hundred who
live in the province of *Guyenne*, we
will not find a single who is a
good man; that is to say who is not
accused of several faults. Several
information are contradicting each other:
one says white,
the other says black. In most there are
exaggerations, imaginations &
ordinarily impostures & deceitfulness.
If we kept the forms of right,
ones would be absolved & the others
reached & convinced of crimes.
The lack to proceed lawfully,
the Superiors are using the
information as they please. If
somebody has spoken favorably
for their friends, they emphasize,
as much as they are able, the votes which are
favorable to them & hide the defects:
if someone spoke poorly of those
they do not like, or they apprehend,
they hide their virtues &
emphasize these insulting depositions. Thus

Of the Jesuits.

They always have something to condemn
& to absolve the ones & the others; &
all these (syndications) do serve
only to (transform) the superior indomitable
& the inferiors unfortunate.
    This union of poison & of brotherly
charity, makes them distrust
one another & fear the one who will be
able to betray them to put himself to the
good graces of those who govern.
I implore you to make reflection
if you did not notice
in the classes & in the conversation,
they act more frankly
in the presence of the secular persons,
than between themselves. When ten
foreigners would arrive, when they are
in discourse, they do not (act with reservation)
in their approach. If some Jesuit
comes, then they are all (constipated) incontinent.
The reason is their government
is based on the censorships
& syndications & each apprehends
some bad office of informer
& of police spy. To not be dissatisfied
in this Society of false tale-
bearer, it would be necessary to burn their
rules & to make some others. Therefore,
do not be astonished, dear Reader, if so much

people who leave them, to put themselves
to rest; & if those who remain,
are almost always to complain,
or of word, or in writing. I admit,
I complained myself to the provincial *Rousseau*,
four months before to leave
their cursed sect & I had
so great reasons to complain about,
I would again more judiciously
had done, if the letters I wrote,
had been dryer & more
prickling. If you put back in your memory
the subjects of complaints I have just
written in the four preceding
chapters, you will say this is a common
thing in this poorly governed body,
to write prickling letters &
they are wrong to have employed
mine, to make (believe) my
conversion is not sincere.

♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥

REQUESTS

Presented to Our Holy Father the Pope

CLEMENT VIII.

By different provinces of the Society, to obtain the reform of it, of which it is also made mention at the end of the PREFACE.

FIRST REQUEST.

This is your authority, Very Holy Father, or rather the divine Providence, who when the General was alive, has muster to *Rome* the representatives of all our provinces, choose with the whole prudence & all the possible maturity, to deliberate of the most important matters. We await now on your superior wisdom & of this paternal kindness you always testified for our Society, in the different diseases of which she is attacked, of which the cure is not

despaired yet, you obtained her
most effective remedies & than
while stopping the evil in his principle,
you guaranteed the whole body of the
deadly fall of which it is threatened. For
it is to be blind & insane to not
want to recognize the novelty
& the dissoluteness introduced
themselves among us. Whoever thinks
or assures our company
did not lose anything of her brightness, this one
prefers to see her languished & perish
miserably, than to see her
relieved & reestablished in her first
vigor.

Therefore here it is, very Holy Father, the
defects which have reigned so far & which
reigns among us yet: defects,
so much more important, they are
authorized by the example of the oldest
of our Fathers.

The new ones & the less
experienced into the knowledge of our
Institutes, are (doing) the law to those
aged in the Society: the wisest
& the most skillful ones are subjected
to the most ignorant ones & the honest people
see themselves governed by persons
without honor & without integrity.

For the Reforms of the Jesuits.

The Superiors do all it pleases to
them & do it with impunity. Their
governments are of so long lasting,
they can be seen as perpetual,
& the time to obey is not more
determined than the one to order.

The strength of the General is
sovereign. His whim is the unique rule
of his actions. He has nothing to fear
& of a single wink he makes all
his subjects tremble. He does not make
a matter to lower & to (reduce to the
last extremities) the greatest
men of the Society & those of which
she received the greatest services.
The special favor often wins
with him on the public good.

It is not nor by the virtue, nor by the
merit, nor by the beautiful actions,
somebody succeeds in the profession of the four
vows. It suffices to be in
the good graces of the General; which always
was & will always be a
constant source of division & of
discord in our Society, unless
we do remedy to it. The science &
the beautiful letters begin also to
not be cultivated anymore.

Here the remedies we would judge

Requests

the most suitable to
prevent the progress of these contagious
diseases does not come a day to
infect & to corrupt completely
the whole body.

I. It would be necessary those that
so a long time ordered, returned
next under the obedience of
others in a spirit of humility
& of religion & from now the time
to command & the one to obey
had boundaries.

2. What the superiors, after the time
of their government expired, were
obliged to account of their conduct,
for some to be criticized, if it
was some need; which practices in
several other religious houses.

3. What the power of the General would not
be as much spread; & instead
to consult his whim only in the
government of the Society, he was
liable to certain inviolable laws,
& he was not allowed for him to
fill the one of graces & of favors,
while without any foundation, he
does make feel the others the effects of his
indignation. What in the important
matters, the opinions of his four assistants

had enough weight to prevent him
to undertake anything, when
they would in disagreement with his.
That he does not chooses any provincial,
without the counsel of the principal Fathers of
the province, or of Rectors, or of
superiors of the houses, without
beforehand to have deliberate with the ancients
& the wisest ones of the colleges, or
houses. That in the election of the
processed of the four vows, he did not deviate
from the rules of our institutes, that
do not admit to this dignity that those
of which the virtue & the doctrine are of
the highest degree of perfection.

4. It would be appropriate the Holy See
would wanted well to give us some protector.
This would be the means to
see us less exposed to the envy of the other
religious & to put boundaries to the
frantic arrogance & to despotic
authority of the General, of which the consequences
are very dangerous. Which reason
would we have to refuse this protector;
since the other Orders, without
difficulty are most older & far more
illustrate than ours, some have &
during the life of our Father Ignace,
did we have the cardinal Carpense?

Requests.

The fifth & the most essential
remedy, would be the protector
would send every three years Visitors
in the provinces, to punish the faults,
as well of superior, than of their
subjects. These Visitors would be chosen
among those the age, the prudence &
charity would make them the most
respectable. And they would be such as the
General could not hope to win them,
or by the responsibilities, or by the
presents, or by promises.

All those who prefer their special
disadvantage to the general ruin
of the whole Society, will recognize
these are the most salutary remedies
& the most promised one than one
can bring to the disturbance
in which we fell. I protest
this is any special interest
which (brought) me to do these representations
to your Holiness, but only
the public good &
the desire I have with all the good
people, to see the Society to get back
her first brightness.

For the Reformation of the Jesuits.

SECOND REQUEST

Presented to Our Holy Father the Pope CLEMENT VIII. To be returned to him only, & in own hand.

VERY HOLY FATHER,

We implore yourself by the bowels of our Lord JESUS-CHRIST, to want well to throw a favorable look on our Society, & to stop the course of the scandals, murmurs & complaints.

I. We beseech Your Holiness to find the way to determine the responsibilities of the superiors, ministers & prosecutors to a certain time, after which they will be obliged to realize their administration & to pass as much years in the dependence subsequently. For as soon as someone succeeded in the dignity of superior, he does no longer fear anybody: his will is the only rule of his actions: he treats as it pleases him, those who are submitted to him: he does not know any longer what is obedience,

Requests

humility, poverty. At last it is
true to say; *it is here my rest forever.*
He exercises again an unfair
tyranny towards what seems to be good to him,
because he knows no one has the power
to deprive his of his function that
the General imagines the
conservation of his monarchy depends
of the long government of the superiors.
This is in vain we represent
them to him as ignorant,
scandalous persons & enemies of peace.
He does not add faith at all to the report of the
inferiors, or, he persuaded himself of what
they say, he perseveres to leave them
in their responsibilities, in order not to give
place to believe that he (be) able
to do a bad choice. From there
comes there is a so great
number who are obliged to (resign) from
the Society, because the General
listens more favorably the lies
of the superiors, than the most faithful
reports of all the others. The
inferiors even do not know to (whom) to ask
for assistance to, when they want to defend
themselves against the slander of the superiors,
or accuse them with justice, them who
are not less subject to be mistaken
than the remainder of men.

For the Reform of the Jesuits.

2. The greatest good Your Holiness
could provide to the Society, would be
to prevent the General would have
the power alone to distribute the responsibilities to
his taste. For we see, to the
great harm of our company
& to the scandal of all the Universe, the
General, without having any consideration for the age,
nor to the works, nor to the merit, is raising
those who pleases him, to the dignity of
superior. These are often young people,
ignorant, without experience & any
good quality, who with an unbearable
arrogance, make the law
to the old persons & to those since
a very long time are working for the
glory of the church. The General at last,
who does not cease to be the man in
his elevation, also has his special
inclinations. Those whom he cherishes, are
advanced & satisfied with honor, no matter how
unworthy they might be: & because
he is a Neapolitan, those who are
of this nation, are treated better than
others. On the other side, if someone
has the misfortune to not be at the taste of the
General, whatever services he gave
to the Society, some edifying

might be his morals, he is
despised & left in obscurity.
This is why we implore you
Very Holy Father, by the burning charity
of which you are (inflamed), to establish a
law which orders the superiorities,
such as they are, can be
given only to those who will have lived
some years in the Society &
the General would not be completely
the master, as he is now.
For, although he has his Counselors,
he is nevertheless not obliged
to conform himself to their opinion; but he has
the sovereign authority & does as he
please, without being liable to any law.
From where it comes he raises & he
lowers & he rewards & he punishes,
as he would be a divinity exempts
of prevention & incapable to be
mistaken: & please to God he was not
mistaken in several occasions,
we would doubtless not see a so
great number of our colleagues to abandon
the Society.

3. To remove to several all subject
of complaints & of murmurs, he would be
(appropriate) Your Holiness would had put

limits to the absolute power of the General
in the choice of the Professed. For we
see a lot, who, after seven
years, ten years, or even five years,
who are in the Society, are admitted
to the profession & to whom the only will
of the General take place of
seniority & of merit. Others to the contrary,
are excluded after the longest works.
We obviously see
in this choice (favoritism),
which scandalizes all the Universe.
This is why it is necessary
Your Holiness sets up a certain time, before
which the General cannot admit
anyone to the profession according to what
pleases him & after which he cannot
refuse him. But because the
Professed are only chosen according to the good
pleasure of the General, it would not suffice
to set up a certain time: it
would be an absolute necessity again
to prescribe certain rules to
observe in their promotion. This is in fact
an flagrant injustice, to succeed
in the profession, it be necessary to become
slave of the wills of a single
man. Your Holiness must know there are

very few Processed among us: our
contributions even order,
the number not be great. This is
to you, *Very Holy Father*, to judge the
equity of this order. For it
is certain there is no happy persons in
the Society, than a very small number
of Superiors & of processed; & if in
their promotion, we observed at
least the rules of justice & we had
consideration of the times, to the services & to
the merit, would be in some manner
comforted of his misfortune; but all
depends on the absolute will of the General,
who is subject to all the weaknesses
of man; & there is anybody who does
not see anything more unjust,
nor more striking than this tyranny.

4. It is surprising, *Very Holy Father*,
to the instance of the General, Grégoire
XIV granted him by a bull, the
power to punish his subjects, without
any forms of judgment, but on the
most superficial knowledge: which is
an evident injustice, which
several are persuaded this
bull was obtained by surprise. For
how it is possible that the General,

or another Superior would have a
certain knowledge of the truth, unless
he does observe the rules prescribed
by the Holy Canons? Most
certainly this power puts the General above
the Pope even, since Your Holiness never
condemns anybody, that She
beforehand did hear the Parties & that
the Sentence is not (invested) of all
the judicial forms. Therefore, it is to
you, *Very Holy Father*, to judge, if we
must have some deference for a
bull which reduces the subjects to have
no resource to justify their
innocence. We do not have any
protectors, the General is suspect
to us (to just title), because it is certain
the one who knows alone the Superiors
will always take their party against those
who will accuse them. Therefore, it is
left to us the liberty to appeal to
Your Holiness; but she knows
how much this way is difficult to us,
the General always being to *Rome* &
continually obsessing the sovereign
Pontiff.

5. This bull defends to whoever it might
be, under penalty of excommunication,

to incur by the only fact, to dare even
to say the least word against our
Institute. Your Holiness must
revoke this censorship, because there
are several things in our Institute,
our Father *Ignace* would
reform completely, if he would be alive
yet & the experience would have
him learned the disastrous consequences.
The General would change them himself,
if his government was not permanent.
There is also certain things,
which are above the human reason.

6. We implore Your Holiness
to order in the provincial
congregations all the matters to be decided
(present tense) by secret votes. The fear
of the General prevents anybody to freely give
his opinion, because we know he is
instructed right after by letters, of all that
happened there.

The Cardinal *Tolet* knows better
than anyone, *Very Holy Father*, the
truth, not only of what I have
just said, but again a lot of
other things I am hushing up;

For the Reforms of the Jesuits.

& he is in condition to give
great services to the Society in the
present circumstances, if, as
we hope it, he rather wants to
take the party of the truth than
the one of the General. We have nothing
to hope from the general congregation,
because the fathers who are assembled
there, are almost all of the Superiors
sold out to the General,
& who would be very upset to see themselves
deprived of their responsibilities. Besides,
if there would be somebody enough amateur
of the public good, to wish
a reformation, he would rather like better
to be quiet, than to incur the indignation
of the General. Another reason, more
stronger, is that these Superiors
look at, as a sacrilege &
as a *lese-majesty* crime,
than to dare to propose the slightest
change. It is true it has been done
some in our Institute
of the time of the present General;
but this was always the General who
has himself introduced for the
conservation of his power. Judge
therefore, *Very Holy Father*, if it is

advantageous to have a permanent
General & to see a young man
assuming a so absolute authority.

GOD BE PRAISED.

INSTRUCTION

TO THE PRINCES,

O N

the manner of which

THE JESUITS

govern themselves

By a disinterested Religious;

Translated from Italian;

Which was promised at the end of the REMARKS above.

W A R N I N G.

*The Jesuits always been as
they are today. The ambition
& the desire to dominate always
made the own character of this
company; this is what will clearly
appear by this small document which I am giving
to the public.*

*I did not put myself in trouble to
look for a lot of proofs for the truth
of what it contains; the experience
of an entire century is a most sufficient
one.*

*The original of this manuscript is in
Italian & was published first to Milan in 1617
& the following year to Rome, with
permission of the Superiors. I had found
a copy in the Jesuit Mercury,
Tome II.*

*I do not stretch up on the excellence
of this work; it suffices to say
that of all the books which (treat)
the mysteries of the Jesuits, there is none
which gives a more just & precise
idea of their political than this one.*

W A R N I N G.

This is a lively & & natural paint;
where each will recognize them at the
first glance. We will even have difficulty to
persuade ourselves she was not done
these days.

I N S T R U C T I O N

TO THE PRINCES,

ON

the manner of which

THE JESUITS

govern themselves

It is only necessary to read the laws
& the constitutions on
which *Ignace* of pious
memory built the structure
of his society, to be persuaded
the religion of the Jesuits is
the work of Holy Spirit, who
planted it in the vine of JESUS-
CHRIST, as a tree of which the
fruit had to be a sovereign antidote
against the venom of the heresies & the
flowers as much of religious & Christian
virtues of which Odor would pull out
the sinners from their disorders,
& would bring them back to the penitence. It

is certain the first Fathers
who gave, so to speak, the life
to this plant, the watered with the water
of charity, & cultivated her
following the intention of their Founding
saint. She produced two branches,
one the love of God,
& the other the love of the Neighbor,
& did first admirable progress
by these two principles, be in
the education of the children, be in
the salvation of the souls, be in the
propagation of the Catholic Faith.

But the Demon who attaches himself
so much more to destroy the works of
God when men are making more
efforts to advance them, took occasion
of the same magnitude of this
Religion & phenomenal fruits she
had produce in so few time to
reverse the foundations of his
institute & by a worthy artifice of this
spirit of darkness, it finally came to dry
out completely & to make die
these two first branches of
charity, to graft to their place two
others disastrous shed
in the whole Christianity, as
I will demonstrate subsequently of this

speech, the greatest evil than she
never will be able to suffer, I want to say
the branch of amour-propre & the
love of the temporal advantages.
I protest in front of God, that this is
nor the interest, nor the passion that drives
my feather, but only the
enthusiasm of the good of the public, for which I
recognize I was born: & I have no
other intention than to discover
to the Princes the artifice of these
Religious, so that they take just
measures to not allow themselves
to be taken by surprise.

It is pertinent to know the particular
profession that do the Jesuits
to elevate the youth, they first
look eagerness for them in
several places & attracted them the
favor of several Princes, because there
is no cities nor kingdoms
which do not need good masters for the
education of the children. Which meant
they multiplied themselves
phenomenal & they became in very few
years as powerful as the other
Orders in several centuries. Very often,
such a blind magnitude the
spirits & does change the better

feelings. The descendants of *Ignace*,
proud of a so quick glory, gained
so much love for their Company,
they imagined there was
no more useful to the Church,
neither more capable than her to
reform the Universe. In this
persuasion they concluded between themselves
there was no means nor artifices
they should not use
to increase & to extend her; since
was to extend & to increase in
her the true militia of the Lord,
the good of his Church & to use
their terms, the unique
heritage of JESUS-CHRIST. (I wish
I have) here the subtlety of an Aristotle
to penetrate, the eloquence of a
Cicero to explain the
admirable manner & almost unbelievable of which
these Fathers come to their ends for
the enlargement of their Society!
But I will be satisfied of touching
something & the little I will
say, will suffice to give to my
reader a solid ground to do his
reflections & to form himself the idea
he will find the most conceivable.
That is why I will propose him

some chapters, or rather
some articles that will serve as the
foundation to his reasoning.

I.

The Jesuits were not a long
time to know the instruction of
the youth, preaching, the
administration of the Sacraments & the other
spiritual exercises, were not sufficient yet to
elevate the Society to the degree of splendour
& of glory where they yearn for. I already
spoke about the eagerness with which
they were sought in the
beginnings: nevertheless despite this
good reception, they realized
subsequently the affection of
several grown extremely cold to
their consideration, be they had not
replied to what one awaited of them,
whether they did not respond to the expectations,
whether for another reason; this is
the reason why judging by there the
Society in his cradle, so to speak,
had lack of experience & was
not be able to do the last effort
yet, they found two other means
to enlarge it.

Instruction to the Princes

* The first one was to conceive
to the Princes & to the peoples of the

* There is no Kingdom nor Provinces
which cannot furnish an infinity of
examples of similar usurpations. Nobody
is unaware of the fact the better Abbeys
of France are between their hands &
of all the houses they possess
there, there is almost none they did not
stole from the other Religious. This is
why I will be satisfied to quote
some ancient examples here, on which this
Author doubtlessly had base his judgment.
They employed the deceit & the
slander the Convent of the
Religious of the *Holy Spirit* of *Béziers*
in the Languedoc, while producing to
Clément VIII these Nuns took
a dissolute and scandalous life. They
were obliged by a bull of this Pope
to surrender their Monastery to the Jesuits &
to be scattered in other (convents); & these Fathers
fearing this new prey would
escape them, obtained from the King
Henri IV an Edict which attached the income of
this Convent to their college of *Béziers*,
& granted only a food
pension for the Nuns.

They removed by the same artifice the
Abbey of the Flèche close to *Angers*, to the
Regular Canons of Holy Augustine.

The abbey of *Belle Branche* in the
Province of Maine, belonged to the Order of the
Cisteaux; the Jesuits unsatisfied in

contempt for all the other religions,
while discovering their defects,

to appropriate the income, obtained
again from the Pope & King the permission to
drive out the Religious.

Nevertheless, they found sometimes
the obstacles in their enterprises; for
having finally come by the ordinary
way of slander, to be given by
Grégoire XIII who was completely
devoted to them, the Monastery of the
Religious Benedictine of Holy Paul of *Rome*,
when they went to introduce with their
bull, to take possession of the
Monastery, these Religious took all the
weapons & received the Jesuits of a
manner to make them lose the crave
to come back.

The Carmes *of Angers* did to them about
the same reception.

They would have been the masters of the
Chartreuse of *Lucerne* with Switzerland, without
the opposition of the Cardinal d 'Ossat. They had
produce to Clément VIII this
Chartreuse was very few filled &
they would do a lot more good in
the country, than these reclusive Monks: which
almost had engage this Pope to grant it
to them. But the Cardinal openly took
the party of the Carthusian monks & had
the plans of the Jesuits failed.

Alphonse of Varglas speaks fully of
their usurpations in Germany.

in order to rise from their ruins. This is
by where they that they finally
succeeded to seize several Monasteries,
Abbeys & other considerable incomes,
& to deprive by their intrigues
& their reports the Religious
who possessed them beforehand.
* The second mean was to mix
of the matters of State & to let play
all the imaginable artifices,
to do the necessary to become indispensable
to the biggest part of the Christian Princes.
They succeed, but by ways
which it is so difficult to explain,
than to penetrate. Their General
continually lives in *Rome* & all
the others render him an obedience

Nothing is more expressly
forbidden to them in the general Congregation of
1593. *Praecipitur omnibus in virtute sanctae
obedientiae, & sub paend inhabilitatis ad quae-
vis officia & dignitates seu praelationes, vo-
cisque tam activae quam passivae privatione,
ne quispiam publicis & saecularium Principum
negotiis ulla ratione se immiscere…audeat
vel praesumat.* But there is place to believe
this decree was only for the appearances,
since very few years after they were
driven out from France for having rose
the biggest disturbances.

entire & without reserves. He does the choice
of a definite number of Fathers who
never go away of his person,
& for this (duty) are called
assistants; there is at least one
for every nation of which he takes the
name: in such a way one is called
the assistant of France, the other of Spain,
& the third of Italy, the fourth
of England, the fifth of
Germany, & thus of all the others.
The duty of each of them is to
give his opinion to the Father General of
all the matters which happen in
the Province or the Kingdom, of which he
is the Assistant; which he does by the
mean of his correspondents who make
their residence in the city capital
of the same Province or Kingdom.
Those investigate exactly of the
state, of the qualities, of the character,
of the inclination & of the intention of the
Princes & send to each ordinary
the dispatches for the Assistants,
who are instructing them what they
discovered, or what has just arrived.
The Assistants do not lack to
immediately share all these

news to the General: he assembles
them; & from that time they do a type
of anatomy of the Universe. We propose
the interests & the plans of all
the Christian Princes, we deliberate
subsequently on all the things we had
just learned, by the mean of the
correspondents, we examine them with
care, we compare them with one
another. And at last according to the interest &
the advantage of the Society asks it,
we conclude it is necessary to favor a
Prince to the harm of another, to
support this one & to declare ourselves against
this one; & as the game Spectators
judge more easily blows
than the very players, thus these Fathers
having in front of the eyes the interests
of all the Princes, know better
than anyone to observe the
circumstances of the places &
take the true means to assist
the enterprises of a Prince
who can to his turn assist theirs.

II.

This is a very great evil & the
Religious should not interfere

with the matters of the State. The salvation of
their own souls & of the one of their
neighbor, must be their unique
occupation; this is for this subject
they withdrew themselves from the world; instead of
by this mean to dive more than
even the seculars. But some
more dangerous consequences than
this evil leads to faith
yet, ask we remedy to them efficiently.

*First, the Jesuits confess
a great part of the nobility
of all the Catholic States;
& for that even they do not admit
to their Confessionals the poor
persons of one or other

*Which is directly opposed to one of
the Canons of the second general
Congregation. *Nec principibus, nec dominis aliis
secularbuis, aut Ecclesiasticis assignari debet
aliquis ex nostris Religiosis qui aulas eorum
sequatur, & in eis habitet, ut Confessarii
aut Theologi aut alio quovis munere fungatur, nisi
forte ad perbreve tempus unius vel duorum
inensium.* But is it surprising they do not
submit to it? None of their constitutions does
oblige, under penalty of sin,
not even venial. Besides, their General
has the power to change them & to make some
new ones.

sex. Even more, they confess
often the Princes even; in such a manner
by this way it is easy for them to
penetrate the plans, the resolutions,
the inclinations, as well of the Princes
than of the Subjects; they immediately inform the
General, or the assistants who are at *Rome*.
Now for little we have prudence
& of judgment, is it not easy
to understand which wrong they can
do to the Princes, when their own
interest, which is the unique goal of all
their actions, engages them in?
Secondly, the secret is as
an essential quality & inseparable
to which is attached the conservation
of a State. Remove one, it is almost
sure the other perish; this is
why the Princes are so
harsh against those who reveal their
secrets & they punish them as
enemies of the Prince & Fatherland. Even
to the contrary a Prince governs
with a lot more of prudence
& of circumspection, when he can
discover the plans of another; &
this is in this view the Sovereigns
employ so considerable sums
to maintain ambassadors

& spies. Nevertheless, they do not
allow to be very often cheated
in the reports someone does for them; but
the Jesuits, that is to say, the General
& the Assistants, by the means of the
confessions & searches which do
their correspondents who remain
in the principal Cities of the
Christianity, just as well as by the assistance
of their other creatures, of which we
will speak subsequently, always do
instruct faithfully & in detail, of
all of which is resolved in the most
secret counsels; they know better,
so to speak, the forces, the income,
the expenditures & the plans of the
Princes than the Princes themselves; &
without the costs than those of the harbor
of the letters, which these in the only city
of *Rome*, to the report of the Masters of
the post, climb for ordinary every
to 60.70 & very often to hundred
(money) of gold. Therefore being also fully
instruct as they do it the matters
& interests of all the Princes,
is it not in their Power to
discredit with the Sovereigns,
to make them despised of their peoples,
to rise them enemies which

pleases them; in a word, to raise against
them their own States? Which is so
much easier for them, than by the way
of confession & research, they
are instructed of the most secret
thoughts of the subjects & know those
who are attached to the Prince & those
who are not.

This is why, as it is
easy for them by the instructions they
receive on the matters of State, to separate
the Princes & to start between
them thousand of suspicions: they are able
with the same easiness to use the
knowledge they have of the feelings of the
subjects, to excite in a Kingdom
the disturbances, insurrections, the
revolts & to make the person of the
Prince despicable to their sight; from which
we must conclude for the public interest,
not only the Princes should
not confess themselves to persons which
do a so special study of
politics of the States & use it
as of an assured means to
insinuate themselves in the good graces of the
Sovereigns; but they must not
even allow that their confidants,
their secretaries, their counselors &

their principal others ministers
choose them for counsel. We are
not lacking at all today of
persons so worthy for the less than
this responsibility by their doctrine & their
morals, than the Jesuits. There are Religious
saints who do apply to
the government of the souls & to
the one of their monasteries.

III.

But to put in a greater
evidence all we
said so far & which
remain us to say yet, it is necessary to know
there are four types of Jesuits.

The first ones are secular of the
one & other sex aggregated to the
society, which these live under a
certain rule of blind obedience.
They are behaving in all their
actions by the counsel of these Fathers &
always are disposed to execute their
orders. This is for the ordinary of gentlemen,
of ladies of condition, of widows especially,
of bourgeois, of rich merchants,

which these, as fertile plants,
produce every year to the Jesuits
a great abundance of gold and of money.
Of this number are these Ladies
we commonly call devout
to whom the Jesuits inspire the world
contempt & they strip
by this artifice of their jewels, of
their clothes, of their furnishings & at
last of their better income.
    The second type is only composed
of men, priests or public.
These live in the world &
obtain very often by the influence of
the Jesuits, pensions, priors,
abbeys & other profits.
But they make the vow to take the frock
of the Society, when it will please the
General to order it; which means
we call them Jesuits *in voto*. They
are of a wonderful relief to these
Fathers, to establish their Monarchy
in all the courts of the Princes &
of Greats of which they need,
as I will say it in the seventh item.
    The Jesuits of the third type
are those who remain in the
monasteries, & who are, or Priests, or

Clerks, or Lays. Although it is not
allowed to them to leave the Society,
the General nevertheless has the power
to dismiss them when he wants,
because they did not succeed in
the degree of Processed yet, of which we will
speak: & to be elevated to the more considerable
responsibilities of the
society, they are only more
forced to submit themselves blindly
to the orders of the Superiors.

Those who compose the fourth
type, are the political Jesuits,
who govern & do move
the vast body of this Religion. They
are those who left themselves to be seduced
to the temptations of the cunning spirit &
who are putting all in usage, to make
their Society a perfect monarchy,
while starting with to establish
it to *Rome*, or come to result
almost all the greatest matters
of Christianity.

It is where who resides the leader of those
political ones; that is to say, the Father
General, with a great number of
Processed, who are asking the
spies to instruct them, of the most important
matters which are treated in the Court of

Rome. Next after having deliberate on the
success which could be the most
advantageous one to them, they do themselves a duty
to traverse every day the Palaces of the
Cardinal, Ambassadors & Prelates.
They insinuate themselves skillfully in
their good graces & they entertain
them on the current matters,
or which must be shaken soon: they represent
it to them in a manner which pleases
them & by the places
the more in favor of their own interests.
They change very often the
face of things, while showing as we usually
say, the black one for the white
one. And as the first
expositions, especially when they are done
by religious, have custom to make
great impressions in the spirit of those who
listen to them, from there comes that often the
most important matters which were concluded by the
means of the Ambassadors or of other
considerable persons of the Court of *Rome*, did
not have the issue that the Princes awaited,
because the Jesuits by
their intrigues & their interested
expositions, had warned the

spirits & had done in such way the
one of the Ambassadors or other
Agents had less power than theirs.
    It is not only in the Court
of *Rome* they are playing this artifice,
they use it again with all the foreign
Princes, or by themselves,
or by the means of the Jesuits of
the second type. In such a way we can
say, the greatest part of the
matters of Christianity is passing through the
hands of these Fathers & that there is only
the ones who do not oppose to
who are succeeding. The address with
which they finally accomplish their
plans, is surprising & almost
impenetrable. It is difficult for me
to give a perfect idea; but
I am persuaded the Princes will
represent her such as she is, if
they want to make the effort to read the
few of what I saying here. They will not lack
to immediately do the reflection
on the past matters: they will remember
the intrigues of which they
were lead. They will recognize the
truth of what I am saying & will be
convinced by themselves, that this

address is beyond all somebody can say.
The Jesuits do not remain there
& this hidden artifice, which would make them
in some way the referees of all
the matters of the world, is not sufficient
for them yet, they believed the most
sure & (shortest) way, to
reach this monarchical Jurisdiction
& despotic like they wish,
was to implore, as they
formerly did with the Pope Grégoire XIII to
publicly favor their ambitious
plans, they had care to
represent him under the specious outside
of the common good of the Church, while
ordering to all the Legate & Apostolic
Nuncios, to take for companion
& for confidant some
Jesuit to the counsels of which they
agreed in all the important matters.

IV.

By this address & by this
knowledge of the matters of the State, the
principal Jesuits attracted to themselves the friendship
of several Princes, as much spiritual
than temporal. They persuaded them

this was to the Society they were
indebted of the happy successes they
had had: which produced two
very pernicious effects.

The first one is, while this abusing
of goddesses & favor of these Princes,
they did not do a scruple
to lose & to ruin several special
families, although rich & besides
noble; while stripping the
widows of their wealth & leaving
their parents in an extreme misery;
while attracting in their religion the
young people because they are noticed
by their (witted) spirit; & they often
dismiss under an honest pretext
after, if they do not find in them all
the dispositions they ask,
or if they become infirm, without
giving them back what they possessed
beforehand, because they made
themselves the heirs in the profession;
while refusing to the poor the entry
to their schools, against the orders of their
Founder *Ignace* & the intention of those
who did leave to them the incomes
for that purpose. They would render
great services to the Church, if they
would (behave) otherwise; but their

special interest, unique goal of all
their actions is opposed to it.
    The second inconvenient, is
these Fathers do skillfully know
to the world special relations
& the influence they have with the Princes.
They boast themselves about it & they
depict it even bigger than it is
in reality, so all the Ministers
look for their friendship &
have recourse to them, to obtain the
graces & the favors.
    It is that way they are publicly
praised to be able to do the Cardinal,
the Nuncios, the Lieutenants,
the Governors & the others Officers.
Even more, someone had the
effrontery to assure their General
had more power than even the Pope.
Others added it was far
better to be of a religion which can
make the Cardinals than to be a
Cardinal. All these things were said
in public; & of all those who
familiarly frequent these Fathers, there
is almost none who they did not
hold similar speeches.

On the Government of the Jesuits

V.

To the favor of these secret intrigues
they have in the Courts, they claim
to be in power to be able to do good
& to harm who pleases them. They
(often realize their plans) by covering
themselves with the coat of the Religion for
their impostures to get more
influence. But when they propose someone
to some Prince, it is never
the most worthy one, nor the one who has
the most beautiful qualities, which they throw
the eyes on. It is necessary to be in their
interests to be favored: otherwise
besides some merit we have, we
are assured to have them for enemies.
This is why it is only the
supporters to whom they provide the dignities
of which they dispose; & they embarrass
themselves very few if they are well dear
to the Prince, or if they have the necessary
qualities to fill with dignity the
responsibilities where they destine them: which is
a fertilizing source of bad deals
for the Prince, of disturbances &
of revolts among the people.

Instruction to the Princes

VI.

When a committee of galley sees a
favorable wind, it does nothing but to give
a certain blow of whistle, immediately
all the galley slaves are on their (row)
& sail of all their forces. It
is the same for the Jesuits: when
in the assemblies which are held
everyday with the General, or with
the Assistants of *Rome*, somebody concluded,
it goes to the interest of the Society
that such a subject to be elevated to a certain
dignity, the General gives notice to those
who are moved away from *Rome*; immediately
of a common agreement & in the same
instant, so to speak, they put themselves
in campaign, to make obtain to this person
the responsibility they
wish him (to have). This one would be very
ungrateful, if he would forget such a favor
& if he would let escape the occasions
of some to testify his recognition to the
Jesuits by other services. Also
he does not know it & these sort of
people believe (to be) more indebted of
their magnitude to these Fathers, than
to the very Princes from whom they received it.

On the Government of the Jesuits.

This is by this means the Jesuits
have so great to their devotion &
are more attached to the interests of
the Society, than to those of the Prince. This
is by this mean the Princes are
cheated. They imagine to have obtained a
faithful servant, while they
opened the door to a spy of the Jesuits,
who very often by the
instigation of these Fathers subsequently,
becomes the principal
instrument of their loss, despite
all the favors of which they
fulfilled him.

I could support what I say
of several examples rather clear,
but the experience & the public voice
are more sufficient proofs.
And to make known this is not nor
the passion, nor the hatred which (drives)
me, I do not (report) a
so delicate matter & I concluded
it is maybe for this reason
the Jesuits have custom to call
their religion a great Monarchy,
as if they were the masters of the
Sovereigns & of their Ministers. There
is not a long time one of their
principal Fathers having spoke in the
name of the Society to a Prince,

began his speech by these words
full of arrogance & based
on the persuasion where they are to be
true Monarchs: *Our Society*
always was in good intelligence
with your Serenity, etc.

VII.

The Jesuits strive to make known
to the world, that all those who
received some reward of the
Prince, owe it only by their influence
& to their favor & by this way they find
the mean to see themselves more loved by the
Subjects than even the Princes; which is
very prejudicial to the public good for
two reasons. The first one, because this is
an incompatible thing with the interest
of a State, that the so ambitious
& so political Religious, have enough
power on the spirit & the will
of the ministers, to be in condition to give
rise to, when it will please them, revolts
& treasons. The second, which is
by this way, that is to say, by the mediation
of the ministers which are devoted to them, they
introduce to the service of the Princes, as
Counsel or as Secretaries,

of these Jesuits *in voto*, of which
we spoke above. These are so often
with these Princes, they persuade
them to take some Jesuit
for Confessor or for Preacher;
& the one & the others are as much
spies of the General to whom they provide
an exact & faithful account of all
that happens in the most secret
counsels. From there comes, very often
the projects fails & the secrets
of the greater consequence are
discovered without the one can guess
the author. Sometimes even the less
guilty are suspected.

VIII.

As it is natural the subjects to
follow the inclination of their Prince,
thus all those who are under the obedience
of the General, seeing he gives
all his cares to the political & to the
matters of State & it is by this mean
he claims to elevate & to maintain the
Society, it is not astonishing they
conform themselves to his
example. They employ
the influence of their parents & of
their friends, to facilitate the access

towards the Princes. They try to
reconcile their friendship & to become
the confidants of their more hidden
plans, in order to give notice to the
Assistants of *Rome*, or to the Father General.
It is where the true secret deserve his
favor & to obtain some dignity.
It is impossible to (reach) there by
other means, because with these Fathers,
the responsibilities & the distinguished
responsibilities are given only to those they
know will help the Society this splendour,
where they aspire; & it is only in the
matters of politic we judge their
merit.

IX.

As with several simple all
different, they come to pull by
force to (distill) a sovereign
offense for the mortal wounds &
the bees will collect the honey
on various flowers, it is the same
with the Jesuits. They know how to build their
influence by the force of reasoning of
all the relations which they receive
touching the interests of the Princes & of
all the revolutions which arrive

in their States. They express some,
so to speak, a remedy for the
almost incurable wound of their
ambition & they draw from it a certain
science of the own & special advantage,
of which they serve themselves wonderfully
well, to accomplish their
plans without envisioning to who they
can harm or please while there are reaching
it; which they are almost always in
by pernicious ways. From there comes
they put often on the edge of the
precipice, the Princes of which they already
have penetrated the feelings. They charged
themselves to furnish them
infallible means, to make their
enterprise to succeed & to execute (well)
their projects. But as soon as this
artifice does not leave them anything to
hope for their own interests &
they pull out from it all the advantage they
wished, they consider the excessive
splendour of such a Prince could
well be prejudicial to them one day;
they drag as much as they can
the matter in length, as the
Lawyers do the processes; & at last with
a surprising address, they break
all the measures & completely

reverse the schemes of which they
themselves had given the plan.
* The league of France they have
(helped) & concluded & they
abandoned next, when they saw
the things were turning to the advantage
of the King; England (a) they
promised more than once to the Spanish
& others of this nature which
needs no proofs, do demonstrate
what I just said.

X.

The consequence we must understand
of all we said so far,
is that the Jesuits do not have
any true devotion for any
Prince, such as it can be, spiritual
or temporal; but they do not use it

(a) The King of Spain (gave an order) in 1588.
One Fleet of 158 sails, to become
master of England, on the word which
had given to him the Jesuits to favor his
(schemes) by the disturbances & the *treasons*
they would excite in this Kingdom. The
Pope had given his blessing to this
Fleet & had it called the *Invincible*;
but she almost sank completely.

** Cathech. Of the Jes. Nou. Edit. t. 2. p. 14.*

as much as their own interest is
involved.

It follows therefore no Prince,
& to a stronger extend no Prelate, cannot
entrust them to confide the matters of the
government; because while showing themselves
as they are, loving equally
all the nations & make themselves French
with the French, Spanish with
the Spanish & thus for the other
nations, according to that the occasion demands,
they are very few concerned to harm
rather one or the others, as long as they
find their advantage there. This is
why of all the enterprises where the
Jesuits had their part, there are so very little
which had a happy success. The
reason is obvious, their special
interest is the goal of the services they are
rendering; as soon as they are satisfied, they
do not give themselves more trouble (for anything).
And, which is the effect of the most
refine politic, if someone of between them
appear completely attached to
the Crown of France, of others to the one
of Spain, of others to the Emperor,
in a word, to all the Princes of which
they seek for the favor, it is only
feigned & concealments. For when

someone of these Princes want
to employ in some negotiation a
Jesuit who honors of his confidence,
this one informs immediately the
General of the matter of which he is charged. He
awaits his response & his orders for all
he must do & does not (behave)
himself than in accordance with his will,
without examining if what the General
orders him, is opposite or not, to the
intention of the Prince who entrusted him
the care of this matter. Which means
the interests of the Society of these Fathers
are preferred to those of the Princes.
Besides, as the Jesuits perfectly know
the interests of all the
Princes & of which they exactly
are informed, as we already
said it of what happens in their
most secret counsels; those who
pretend to be favoring France,
are doing to the King & to his principal
Ministers, certain important suggestions,
concerning the state of the politic
the fathers of *Rome* send to them.
Those who appear to care for
Spain do the same thing & thus of
others; which throws such a mistrust

in the spirit of the Christian Princes,
they always are on guard, so
to speak, against one another.
The public peace & the good of the whole
Christendom, suffers extremely of
this mistrust.

She is allowing (to have) almost insurmountable
obstacles in the conclusion
of a league against the common enemy
of the Christian name & removes all
solidity to the peace the Princes
sign between them.

Furthermore, by this artificial conduct,
they so opened the eyes to the
world & made it become
so penetrating in the matters of the State,
to the great harm of the Church, we
do not think almost nothing else
today & than the political is,
so to speak, the balance where are
weigh all the actions. But what is worse
is even the Heretics
became aware of the politic
of these Fathers & so well learned,
they put it now in usage
against us with the Princes who
protect them; so those who
were beforehand only Lutherans,
that we could hope to make

recant from their errors, are today
the Atheistic & political,
of which the conversion is impossible
without a miracle of the grace.
I do not want to shut myself up here & it
is appropriate we know some
ways the Jesuits are finally succeeding
to put the Princes in their interests.
Some years ago one of
their Fathers, called *Personius* & who
was Assistant of England, made a Book
against the succession of the King of
Scotland to the England crown:
* another Father named *Critonius* &
some other Jesuits defended
in a response which revealed
the pretensions of the King of Scotland, in
fighting the reasons & the feelings
of the Father *Personius*. They thus
feigned to be separated between them, although
all was only an artifice (controlled) by
the General, so if something
would happened, they had an assured
way to put themselves back in favor with the
Successor of this crown, such as
he could be & to satisfy the interests
of their Society.
Therefore, it is obvious the Jesuits
do not pursue something else in all

** Catech. Of the I. Nou. Edit. t. 2. p. 14.*

they do, than to submit in some
manner the Princes; & it is
consequently true to say their religion
is a true Monarchy.

XI.

Although it is certain the Jesuits
embarrass themselves few to harm
or to render a service to the Princes, when
it goes of their interests & the expe-
rience of an infinity of facts does not
allow to doubt; nevertheless I want
in this article to put this truth
under all (possible) light. There is nobody
in the world they have more of
submission & of devotion only to the
Sovereign Pontiff: thousand reasons
oblige them, besides the special vow
they do to obey him blindly.
However, despite all these obligations,
when the Holy Pope Pie V who
deserves all the possible praises,
wanted, by an inspiration of Holy
Spirit, reform these Fathers, by obliging
them to sing the Office of the Choir
& to make profession to the manner of the
other Religious, they absolutely
refused to submit because of the

great harm they foresaw
this reformation would bring to them.
Previously, those who were to the
opinion to take to court the will of the Holy
Pontiff & who were in little number,
were called by the others,
as by mistake & by derision,
Quintiniens & were excluded for evermore
of all the responsibilities. They
opposed also to the glorious
Archbishop of *Milan* holy Charles,
when as a Legate *a latere* of His
Holiness, he undertook to reduce them
to the discipline of the other Religious.
But what is surprising there?
Are they more subjected to the holy canons
& are they not despite their decrees,
a profane traffic, of pearls, of rubies,
& of diamonds which somebody brings
from the *Indias*? It is to believe the
greatest part of the precious stones which
are sold to Venice, come from these
Fathers. This opinion is based on the
report of those who served &
who are serving them as Brokers again.
The fact the Jesuits who do not serve
faithfully the Sovereign Pontiff,
these Fathers know this fully well

On the Government of the Jesuits.

* which for this effect was
lawfully quoted to Rome. I do not

* In 1602 the Pope Clement VIII being
about to condemn by a solemn
decree, the doctrine of Molina, the
Jesuits no longer knowing which trick to
use to make this lightning blow,
thought to publish theses
publicly at the University of *Alcala* &
elsewhere, *it was not any faith such a
man the Church looked at as the Sovereign
Pontiff, was Successor of Holy Peter.* This
suggestion destroyed the infallibility of the Pope,
& authorized the Jesuits to despise his
decree. But His Holiness having been instructed
of what happened, sent an order to his
Nonce to lawfully quote to *Rome* all
the Doctors of *Alcala* who had part of
these Theses. The Nonce signified them immediately
the Monitories of quotation, without even
to give notice to the King of Spain, than
after the thing was made.

The inquisition of Spain indignant of the
insult the Pope did to him while evoking to
his Court a cause of which the knowledge
& the judgment belonged to him, made
put in prison the Father *Melchior Onnate*,
who had supported the Thesis, *Louis Turriano*
who had presided, *Gabriel Vasquez*, first
Professor of Theology in the College
of *Alcala* & *Nicholas Almesan*, Rector
of the same College. She engaged in the same
time the King to ask the Pope that this

want, nor can name them, nor even
to talk more about this topic,
of fear to displease some
Prince to whom my speech would not
be completely pleasant; & I made to myself
a law to spare them, my intention
being not to offend anyone,
but to return them all the services
of which I am capable of. Besides, I do
not claim to do here a Satyr against
the Jesuits, I like them & honor
them very sincerely. My goal is
only to give a light picture
of their maxims & their politic.

matter was judged in *Spain*; which he did by
a very long letter & very pressing he
wrote to the Duke of Sesse, his Ambassador to
Rome. The Pope heard his supplications,
& sent back this judgment to the Inquiry of
Spain, to the condition the guilty ones
would be punished as they deserved it. But
the Inquisitive General who was completely
devoted to the Society & of which *Vasquez* was
Confessor, had deliver the prisoners, without
even awaiting the news of *Rome*, to the
appeal of the Greats & the King even,
the Jesuits had engaged to write him
for this subject, despite the promises he
had made to the Pope.

About the Government of the Jesuits.

X I I.

We sometimes see a person
in a dangerous disease to shout
pitiful cries which pierce the
Sky: each judge this person
suffers from great pains, but
nobody can know the cause &
the origin of evil. Also, everyone
are complaining about the Jesuits, this one
for having been persecuted, this other
to have received bad services.
The evil does not refrain e
& we do not easily penetrate the
source, which is the insatiable
desire they have to expand themselves. Nothing
is able to stop them, when it
is a matter to satisfy this excessive
ambition; they do not mind to
indifferently sacrifice everyone,
to mock to the Princes,
to oppress the poor, to remove the
wealth of the Widows & to ruin the
most illustrious families; & very often
to want to interfere in the most
important matters, they are the cause
of the suspicions & divisions created
among the Christian Princes. Would it

be not a great inconvenience,
if the part which would have been formed the
last one in the natural body & would
be destined to only use as
instrument to the most considerable
ones: if, do I say, this part attracted to
her the most pure blood & all the animal
spirits, would she not infallibly
cause the destruction of the whole
(body)? It is not less dangerous
for the body of the Church, the
Religion of the Jesuits, which was formed
only as an instrument
destined to the conversion of the Heretics
& of sinners, wants to attract to herself
all the most important matters
of the Princes & Prelates & to know
their interests to profit from it. What
does happen from there? The public
& private quietness is disrupted; they
oppress a lot of subjects who would
deserve to be elevated; they are elevating
others who would deserve to pass the remainder
of their days in the obscurity: without
talking of an infinity of other
unfortunate consequences.

I could retrieve here an infinity
of convincing examples, to
make known with which passion

or rather with which fury these Fathers
look to expand themselves. But I will be
satisfied from the very words of the P.
Personius, which are in a book
he wrote in England & entitled,
the Reformation of England, where,
after criticizing the Cardinal *Polo*,
prelate of which the memory must be in
reverence in all the centuries, so
for the holiness of his life, than for
the great services he rendered to the
Church; & after even to have dared to
find some defects in the Council
of *Trent*, he concludes in saying,
when *England* will have come back
to the midst of the Catholic Church, he
claims to make relive the perfection & the
discipline of the primitive Church, put
all the Ecclesiastical goods in
common & to give the direction to
seven wise persons, such as are the
Jesuits, so they will distribute
according to what they judge appropriate. He does
not want, he even defends under grievous
penalties, no other Religious,
of some order which he might be, to return
in this Kingdom without permission; there
is only those who live with charities
he allows to enter there. But

in which blindness does not (create)
the vanity? To which extravagance
are not carried the most prudent persons,
when once they are possessed by this! What this
Father adds is completely ridiculous.
When *England*, he says, will have
been brought back to the true Faith, it is not
advisable the Pope, at least for
5 years do not want to get any fruit of the
Ecclesiastical Profits of this Kingdom.
He must put everything between the
hands of seven Wise ones, to do
the usage they will find the most useful
to the Church. He was well persuaded
after the five first years, the
Jesuits would have recourse to their
ordinary artifices to confirm to
themselves the same privilege for five
other years & would do much to the
end they would completely subtract the
England to the Jurisdiction of His
Holiness. Who does not see here, as in a natural
picture, the ambition of the Jesuits,
& the eagerness they have to establish their
Monarchy? Who does not see with which
address they know to succeed in their
interested ends, without putting themselves
in trouble if this is to the harm of others or
not?

About the Government of the Jesuits

But what! Under the pontificate of
Grégoire XIII did they not ask
the Government of all the
parochial Churches of *Rome*, to throw
in this City the first foundations
of their Monarchy? And which
they were not able to obtain in *Rome*, they
finally at last succeeded to obtain it in
England & they have since few to
elect one * Archbishop Jesuits *in voto*, who
very far to protect the Clergy,
persecuted on the contrary as an enraged
wolf all the Priests who do not depend
on the Jesuits & reduces them
in a state of despair, to the extent to
defend them under the most severe penalties,
to speak together: & now
almost the whole Clergy of *England*
is Jesuit *in voto*. And these fathers no longer
receive anyone in their colleges
who did not pledge to take
the habit of the Society in such a way that,
even if this Kingdom would come
to unite to the Roman Church, it would have

* He was called *George Blackwel*, & we
can see the history of his vexations in an
book entitled, *Relatio compendiosa turbatum
quas Jesuitae Angli una cum D. Georgio
Blacwello Archipresbitero, Sacerdotibus Seminariorum,
populoque concivêre, etc*.

the misfortune to see being born in his midst
a Jesuitical Monarchy, only because
the Jesuits would have access to
Ecclesiastical income, of all the
Abbeys, Benefices, Dioceses,
Archpriesthoods & other dignities.
It is true & I can not then say it without
tears in the eyes, we see
very few heretics to convert these days,
especially in *England*, because
the former Clergy is almost
completely extinct there, who did the
admirable fruit there, although the Jesuits,
who are thinking less about the salvation of the
souls than their own interests, attributed
to themselves all the honor. Besides
the heretics are perceiving also
the persecution which suffer the
Catholic Priests from the
Jesuits & artifices of which they are using:
which means these Fathers are so
hateful to them, the biggest
part refuses to convert by the only
fear to fall under their tyranny.
I pass here several things under
silence: I do not speak at all of the pretensions
they flatter themselves to have on the
state of the other Princes, to make
known with which eagerness they wish

About the Government of the Jesuits.

the magnitude & the domination: I
say nothing of the address with which
they insinuate themselves in their good
graces, by making them believe the
peoples are completely devoted to them,
& consequently it depends on them
to influence them to affectionate the Prince.
These are evident things of which each
of us can convince himself & I finish this
speech by four short reflections.
I. It is impossible from so vain
men of arrogance & who
form so great projects, would not
be always avid of the novelties.
They are the ones who are looking for them & who
make them to be conceived, because it is only at
the favor of the new motives they
can imagine, they arrive to
their ends by the assured way of the
matters of State, where we saw
they are so skillful: this is why
the Jesuits are incompatible with
a Prince who loves peace & the
conservation of his Kingdom, because
they are the masters to excite an
infinity of disturbance: they * are even able

* It is this way they gave to Philippe
King of *Spain* the means to seize the
Kingdom of *Portugal*.

to strip him of (his Kingdom) & to make him pass under the domination of another, if this Prince does not want to be favorable to them, nor to govern himself by their counsels.

2. If the Jesuits are able to cause so great disorders in the world, although they do not have any temporal jurisdiction, what would happen if somebody among them succeeded in the dignity of Sovereign Pontiff? He would start with to fill the consistory of the Jesuits & would be the infallible mean to allow the Papacy in the Society. Besides while always looking for their interests & seeing themselves more supported by the Pope, they would be in position to put several Kingdoms in danger, on all those of the neighbors Princes.

-3. This pope would not lack to join all his efforts to put some City or some temporal Jurisdiction under the power of the Jesuits, which would open to them the way to thousand of other projects, they could not execute without doing wrong to the Princes.

4. The Consistory being only once

composed of Jesuits, the entire
heritage of JESUS-CHRIST would
be between their hands: & as the hydropic
is so much more impaired, if
he drinks more; in the same way, the ambition
of these Fathers growing with their magnitude,
there would not be any disturbances
they would not be in power to
execute. Nothing is more subject to the changes
than the States; they would come to their end
by constant intrigues & of artifices,
to weaken the maxims, to
reverse the laws, & to substitute the
form of the Government (the most) to their
taste. Is it not the way to establish
a true Monarchy? Now
they try to attract in their
Society these States in their favor. And there
would be already a long time their vows
would be accomplished, if we would not had
discovered their plans & if we would not
had opposed to them; but in the
assumption of a Jesuit Pope, they would
seize themselves without any obstacle of the
Ecclesiastical State; & as they do not lack
at all penetration nor of
tricks, they would find thousand pretexts
& thousand means which would succeed to them,

to increase it. Nonetheless they would
not succeed at all, the suspicions & the
mistrust they would throw
in the spirit of the Princes neighbors
would they not be rather considerable
evil? Therefore it is necessary for
the public quietness, for
the conservation of the States, for the
honor of the Church & for the advantage of
all the Universe, Our Holy Father the Pope
Paul V with the assistance of the Christian
Princes, would make a good & solid
reformation in this Society, of which
the spirit & the intention are extremely
corrupted, for fear it would
happen to her what formerly happened to the
Druids, of which the Jesuits seem
to imitate the conduct, when they were
completely destroyed at the time of the
Emperor Claude. When we will order
me to expose to the Public the remedy
I find the most effective, to
bring back these Fathers to their first
perfection, I would do it with the whole
charity & the whole force which will please
the Lord to inspire me. I am persuaded
this remedy, very far to be
harmful to them, would be to the contrary
very advantageous, since I

have not others visions than to make change
their Monarchy into a better one.
The world & its wealth, of which they
want to be the masters, are too
despicable objects. My goal is to
make them Monarchs of the souls, which
are the treasure of JESUS-CHRIST.

♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥

E X T R A C T

Treaty of the things which are
worthy of amendment of the
Society of the Jesuits, by the Father
Mr. John *Mariana*, from the same
Society:

Extract from the SECOND VOLUME of the
JESUITIC MERCURY, *printed*
in 1630.

C H A P I T E R XX.

Of the Matters.

Matters in great number
burden those of the Society.
Our Institute orders & takes up
a great number of works,
preach, confess, missions,
visit of prisons, of Hospitals & of
patients; to teach the youth to the human
letters & to the highest

Sciences; & in some places to
lower themselves until to teach to read & to
write to the little children: & the characteristic
of our Society is to teach the
Christian Doctrine to the ignorant.
Each of these functions being
sufficient to occupy a lot of
people, but nevertheless, according to these
functions are attributed to us, the grace
of the Institute attends us, to acquit
some, without the spirituality to be
quenched, it is the first one & the
principal thing which it is necessary to obtain;
especially than the persons are
allotted according to the functions; in such
a way one furnishes to all for the better,
according to what our strength allows.
But there are other matters which are so
few suitable, more seculars than
spirituals, of which we are
burdened as well, under the title of works of
piety. The importunity of the world is
great; & since they are assisting us
with their alms, they also want us
to assist them in all things,
in their marriages, to do their
wills, to favor their pretensions
with the Lords, in their
proceedings, in the difficulties with their

accounts with the Judges & they keep us
busy to the extent to obtain them
delights & pleasures, or the necessary
things for their houses. It is a
wonderful thing the functions
to which they employ us. I
fear some day they want
to use us as their hotel
masters, if it is not already done;
of cooks & of cleaners, under
the pretence of saying they are
piety works: & by this mean our people
are secularizing themselves & are running
more than it would be necessary outside the House,
being most often occupied in matters of
friends, of parents & of people who are
recommending themselves to us. The abuse
are so (prominent), there are several
Lords, so much Ecclesiastical than secular,
who wherever they go,
take with them in their company
someone of us, under title of
Confessors, or more or less than they would
be their Chaplains; & those
go in their houses, to confess
them & their servants &
to say the Mass in their Chapels,
without mentioning a lot of other things,
of which they are using them. In

of the Jesuits.

the only city of *Valladolid*, I allowed myself
to be told, there is more than twelve
Fathers, who are usually embarrassed
in similar occupations. It is appropriate
to fear those who are
employing them, do it more for state
motives, to acquire for themselves
the commendation, than by devotion, besides
the (personal gains) they find there; as much
it costs less to them this
way, than to have coming some
serious personage of some
University, to use him for to the same
usages. From there proceed several
few decent practices, as some of
these Fathers give themselves
the liberty to neglect the observation
of our rules & even to stand up
to their Superiors to the occasion of
the favor of these Lords their penitents,
of whom they it is experienced everyday.
Plutarque did a treaty, in which
he proves the Philosophers
must haunt & treat with The
Princes; but not very sensible man
would approve a too frequent
communication with them. There is
appearance that the Religion of Holy

Dominique tested this (irregularity) in its
beginnings; which obliged him to
do a Decree in a General Chapter,
which no one of that Religion had
to be subsequently to these personages.
I believe the Society will
see herself a day in the same obligation,
& even to remove to the General the
authority to exempt. While waiting,
I do not see any other remedy, than
to win the ancient & solemn Fathers,
& to honor them. For I doubt
the negligence in this respect, with
other ordinary discontents, give
occasion to some to
look for the honors by as
extravagant ways as these ones; &
even sometimes to strengthen himself, to
avenge himself of those that, in their opinion,
are grieving them & do them wrong.
Somebody will say there is no responsibilities
& honors for all. This is
well the truth; but although it might be,
they should share the honors to several,
& thus will be less dissatisfied
people. At least, we should give
the order that they not have any rights to
complain about the General, nor the
Provincials. Somebody else will say by

of the Jesuits.

that they show themselves unworthy
of the Responsibilities. I reply, that this is true;
but nevertheless we could, before
they would conceive evil & be irritated,
try to win & to warn them.
How much more we should do,
since there are other manners to
win the people & to honor them,
without giving the offices (responsibilities) to them?

Conclusion of this Treaty.

I am myself very advanced & took
a lot of liberties to notice so
many diseases in our Government,
& especially in things, which are
ordinarily looked at as well
established; & that, as such, are
practiced & continued. But never-
theless, that would be done? (I say it
as I understand it, without passion, nor
any pretense) each will judge,
as it will pleases him: but as
for me, I see myself to approach
day by day to the judgment of God,
because of my age, more I confirm
in this opinion, that this work
of our Society, which doubtless,
is from God, is falling on the ground & will

ruin herself in few, if not by himself
by his powerful hand & his children,
in simple affection of children, without
other interests, give her assistance on
time & split herself even alive,
if it is necessary, in order to prevent
the evil to go beyond (that point). That if I
explained several points, we must know
I left several others
which are not in small number,
nor of least importance; but in order
to not tire, nor bother more.
We could discuss on poverty of
the Professed; to know, if she is observed,
since the biggest part of
them live in the Colleges: even
of the six parties, there are five who are
nourished from the revenues of the Colleges; so
that aforesaid revenues are not
for the walls of these Colleges, but
for those who remain there, which
are Processed in great number. We
could also talk about the presents that
are sent *to Rome* & of what it could be
said on that, of which the detail could
result in purchases of offices. I do not
say the particularities. As also
of the departments of expense, which are
made by the Provinces, of which I can

well respond, that they are not well
justified at all. We know well although
the Generals of the other Orders, under
the shadow of some small books they
order to print & of other similar
things, are getting great sums &
profits: we desire that our
Society be exempted; seen that
at the beginning we drew from it enough
to preserve herself, in particular in *Spain*,
of what the world was so strongly surprise
& indignant. As also great
number of people who travel &
with more luggage, that it does suit
to people who made the poverty vow:
nobody goes on foot: they even disdain
to go in chariot. We become with the
time & by the acts less perceptive
with the eyes of the body & similarly
of those of the spirit in the matters.
We could also speak about the
recreations, which are in great number
among us & in some places are
during for several months; which can
produce a lot of evil for several
reasons & allows the young
people to get accustomed to look for their
comforts & their pleasures, as we
experiment it everyday. There

would be a lot of things to say on the subject of
the renunciations to the inheritances. Although
I believe this point was reformed in
part. Nevertheless, this is a maleficent
thing, that a Religious holds
goods in property for so many
years. For if we want to say that he does
not make some usage, we know enough the opportunities
which are there to obtain the exemptions.
As also there is among
us a lot of idle people, of which
the number will increase everyday,
that are there only to make small
assemblies, to cause & to (divide) to say
nothing about other evil. Also next,
of what pleasurable sensations & the delights are
excessive in none & scandalize.
Concerning the expenditures between us are
excessive & of which dissipates
& loses, is in great quantity. I
then well assure if someone does keep
an eye on the accounts, in this house
of *Tolede*, the annual expenditure of
each of them climbs to more than hundred ten
Ducats: which makes (the skin crawls) just to think
about it. The clothing could also be more
modest & more representative to poverty.
This & everything else, is left
from fear to bother. I want

only to add, as in this
manuscript are noticed the faults of
our Government, if we wanted to
spread the good things which are is in
this Congregation, the manuscript would be very
long. Because doubtlessly, this is one of the
better sorts of life there is in the
Church; & the persons, as much as
I can recognize them, are the better
people in the world. Chosen plant
by God, her enterprises & her
occupations, the most glorious &
the most high, which was never saw or
read. Truly worthy, not
only her children but all, so much
Princes, than people, are assisting &
favored her. This is also for that,
we are touched of more compassion,
of the things are not going
in the order & the regulation which
would be necessary, we see her in the
state where she presently is, (which can not be denied by
any man, no matter how blind this person might
be) in danger to lose her in few
time & of being completely ruined.
I implore Our Lord, that he puts
the hand to this work; otherwise,
I hold for very difficult to

remedy in everything. Also I am imploring
whoever will read this speech, he is
persuaded that, although as a men,
I can do mistakes, nevertheless the
intention is very good; & this is
the love I have for our Society,
even bigger than nobody can
imagine, which forced me to undertake
this work & to expose myself to
the boos & to the cries of those who have
an opposite feeling; as to the
critic of people, who will (get to know)
this manuscript, will not find only
the terms & the expressions as much
just as they should be.

E N D.

§§§§§§§§§§§§§§§§§§§§

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